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VOL. LXIX

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perfectum

Jaratandik	Skrahendik	ndaetakrik	tenrik	nnhontik
S. âxea	âxe	âxee	âxe	âxeo

Cætera ut præs: affirmodi pot:

Dlulq perf:

Jaratandinnen	Skrahendinnen	ndaetakrinnen	tenrinnen	nnhontinnen
S. âxea	âxe	âxee	axe	axeo

Cætera ut præs: modi pot

futi præs: Mixt:

Jaratandik	Skrahendik	ndaetakrik	tenrik	nnhontik
S. exea	exe	exee	exe	exeo

Cætera.

Pro Optativo, Subjunctivo &c vide par: C

Relatio determinorum ad indeterminatos

Seu relatio indeterminata passiva

ego ab illis tu ab illis ille ab illis & & ab me &

aronąhnni	ąenstandr	endihatendi	entenri	onvéti
respondere	douare	commodare	misereri	decourager &c

Indicativus

Præsens

ronątennik	ienstandik	ndihatandik	tenrha	nvéha
S. ona	one & onsie	one	oni	ane
esa	esa	ese	esen	eso
hona	hona	hone	honen	hono
ona	ona	one	onen	ono
D. onxia	onxi	onxie	onxi	onxio
etsia	etsi	etsie	etsi	etsio
honenda	honati	honende	honendi	honendno
onenda	onati	onende	onendi	onenno

Imperfectum:

ronąsennihik	ienstandihik	ndihatandihik	tenrhak	nvéhak
S. ona	one	ona	ani	ano

Cætera ut præs

Perfectum.

ronąsenni	ienstandi	ndihatandi	tenri	onvéti
ona	one	ona	oni	ano

Cætera ut præs:

Dlulq perf:

ronąsenninnen	ienstandeninnen	ndihatandinnen	tenrinnen	onvétinnen
ona	ona	ona	oni	ano

Cætera ut præs:

aoristus 1

S. ronąt	iensten	ndihaten	tenr	nvęt
aona	aone	aone	aoni	aone
aesa	aesa	aese	aesen	aeso
ahona	ahona	ahone	ahonen	ahono
agona	agona	agone	agonen	agono
D. aonxia	aonxia	aonxie	aonxi	aonxio
aetsia	aetsia	aetsie	aetsi	aetsio
ahonenda	ahonati	ahonende	ahonendi	ahonennno
agonenda	agonati	agonende	agonendi	agonenno

fut: affi:

ronąt	iensten	ndihaten	tenr	nvęt
S. eona	eone	eone	eoni	eone

Cætera ut aor: 1, a initiali mutato in e

fut: Neg:

ronąsennihe	ienstandihe	ndihatandihe	tenrande	nvętande
S. t'eona	t'eone	t'eone	t'eoni	t'eone

Cætera ut aor: 1 &

Modus Potentialis

Præs: et imp: affi:

ronąt	iensten	ndihaten	tenr	nvęt
S. aiona & âonę &	aione &	aione &	aioni &	aione
aiesa	aiesa	aiese	aiesen	aieso

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LXIX
ALL MISSIONS
1710-1756

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PREFACE TO VOL. LXIX

Following is a synopsis of the documents contained in this volume:

CCXII. Mathurin le Petit, Jesuit superior of Louisiana, writes (June 25, 1738) to the general of the order, narrating the martyrdom of Antoine Senat, who was burned at the stake by the Chickasaw savages, with other Frenchmen captured by them. The superior briefly outlines the work being done by his order in Illinois and Louisiana; there are four priests in the former district, and two in the latter. Two other missions are carried on among remote Southern tribes; but they have as yet made no conversions, on account of the savage propensity to drunkenness, and "the evil conversation of the english."

CCXIII. A letter (dated October 12, 1739) from Nau to Madame Aulneau, mother of the missionary of that name, thanks her for gifts to his mission. He tells her that the Sioux Indians, some of whom murdered her son, have been "so often defeated by the french that they have finally sued for peace." La Vérendrye has discovered a tribe of pale-faced savages. An inexhaustible mine of copper has been discovered at Lake Superior. Nau's colleague, La Bretonnière, has gone to the South with the Iroquois warriors who are aiding the French to subdue the

Chickasaws. Nau is consequently alone in his village, himself in poor health, and overburdened with the duties of his mission; but he expects Lauzon to aid him soon. He ends by congratulating Madame Aulneau upon her formal affiliation with the Jesuit order.

Another letter (October 8, 1740) assures her that he has sufficient for his own needs, but is glad to receive any gifts for his mission. He is still overworked, for both he and Lauzon are in feeble health; and Nau has to attend not only to his Indians, but to "a french parish of four hundred souls, more difficult to manage than The Savages." The royal ship which came from France this year is ravaged by a contagious disease, which carries off two priests and the bishop of Canada. The war against the Chickasaws has "ended ignominiously for the french;" what little success attends it is gained by the Canadians and the Iroquois.

CCXIV. La Richardie reports to the general of his order the present (June 21, 1741) condition of the Huron mission. After years of fruitless labor, he is at the point of abandoning this barren field, when a sudden change takes place in his people, and within three years they are all converted. They now show unfeigned piety and ardent zeal. La Richardie, now feeling the burdens of age and toil, has obtained from his superior a colleague in this mission.

CCXV. Nau writes (October 3, 1741) to Madame Aulneau. He condoles with her upon her recent long illness, and tells her that he also is ill, and confined to his room. The Sault St. Louis mission is steadily increasing in numbers, not only by the addition of

numerous Iroquois families, but by the Chickasaw slaves brought from the South by the warriors of the mission. These slaves are not burned at the stake, as when the Iroquois were pagans; but they are adopted by families of the village, instructed in the true faith, and baptized. The care of this mission is very great, and Nau's new assistant, who has just come from France, cannot aid him much until he has acquired a knowledge of the Iroquois language.

Nicolas de Gonnor also writes (April 23, 1742) to Madame Aulneau, from Lorette. He tells her of the failure of this year's corn-crop, which threatens his savages with famine, and compels them therefore to disperse into the woods in search of food. The new bishop has come, and makes a favorable impression; but the priests in the various orders are waiting to see how he will deal with them. The writer advises Madame Aulneau not to send to Canada one of her sons, whose health is not robust; and requests her to send him some porret-seed, which can seldom be ripened in Canada.

CCXVI. Aubery writes a letter (late in 1749) in the name of his Abenaki church, requesting the chapter of the cathedral at Chartres to renew the affiliations which they had formed a half-century before, with the Abenaki converts. It is signed not only by himself, but by the five great chiefs of the Abenakis.

CCXVII. This is a list (from the *Catalogues* of the order) of the Jesuit missionaries employed in New France in 1749. At the college of Quebec are nine Fathers, three instructors not priests, and nine lay brethren. At Montreal are two priests and an assistant. The Detroit residence contains four priests

and a brother; the Iroquois (at Sault St. Louis), three priests; the Abenaki, five priests. Coquart is alone among the Montagnais, while La Morinie and Du Jaunay are at Mackinac. At New Orleans are two priests and two brethren, and Le Febvre is the sole laborer among the Choctaws; but in the Illinois mission are five priests and a brother. The entire number of persons in all these missions is fifty-one.

CCXVIII. This is a memoir, privately written for the intendant of Canada by Father Claude Coquart, minutely describing the so-called "King's Posts" of Eastern Canada, and making various practical observations and suggestions regarding their resources and management. It is, for purposes of economic study, one of the most valuable documents in our series.

Beginning at Malbaie, Coquart praises in high terms the beauty and varied resources of that post. He recommends that a greater extent of land be cleared there; that permission be given to certain persons to manufacture tar; that the local farmer be less restricted in trading with the savages, and given half the proceeds of his hunting. The same encouragement should be given to the farmer at La Comporté, near and auxiliary to Malbaie; and more lands should be cleared there also. Cattle form the most profitable produce at these posts; but Coquart observes that animals of all sorts are degenerating there, and recommends the importation of larger and more vigorous breeds, in order to improve the stock. He also advocates an increase in the number of sheep raised. Poultry might be reared; but the girls employed at the farms are already taxed beyond their strength, and cannot take such a

responsibility. Coquart gives a list of the produce which may be expected this year from Malbaie. He suggests that the abundant supply of salmon in its waters should be utilized as one of the valuable resources of that post. He praises the man now in charge of Malbaie, Joseph Dufour, as possessed of ability, industry, and honesty; and advises that he be rewarded for his good work by an increase in the salaries of his daughters, who aid him in the care of the farm.

At Tadoussac, the fur trade is mainly a thing of the past; but seal-hunting is, throughout the winter, "the principal occupation of that post." This industry is carried on mainly for oil, and many of the pelts of these animals are wasted, or used by the savages for clothing. Coquart thinks that more hunters should be employed there, and advises that orphan boys be sent thither, to be trained for that occupation. The missionary has already induced Cugnet, the royal farmer, to adopt this suggestion; but he can only use such indirect influence, for the agents at the various posts are jealous of the priests, and always obstruct any plans furthered by them. Coquart thinks that the savages at Chicoutimi and at the Jérémie Islets would better be induced to settle at or near Tadoussac. He notes that extraordinary quantities of food are consumed at the latter post, and explains the causes therefor. The forge at Tadoussac should be maintained, for the sake of keeping the Indians' guns in repair; also, each post should receive its supplies directly from Quebec.

Seal-hunting is also carried on at the Jérémie Islets, which have an extensive trade in peltries. It affords a larger percentage of profit than does any other

post. There is among all the post agents a perpetual rivalry and jealousy, which must be taken into account in all plans connected with their business.

Chicoutimi is "the most valuable post of the whole domain, on account of the quantity of Peltries which it produces." This yield frequently amounts to 40,000 livres a year. In the country adjacent to this post, the game is almost exterminated; accordingly, but few savages live there. Other outlying posts are mentioned, which depend upon Chicoutimi. Coquart advises that trade be carried on with the savages in those districts directly from that place, so that they shall not carry their furs to Three Rivers, where they become demoralized by association with the French. The writer says: "The savages are worthless, and one cannot place too little confidence in them; the journeys to three rivers have completely spoiled Them;" and he advises that a trader be sent to secure their peltries every spring, in order to prevent their resorting to Three Rivers. "The Mistassins are the best people in the world;" they sometimes come to Chicoutimi with their furs, but more often remain at home, and sell these to a trader who is sent to them. Coquart urges that the trade at a remote place called Ounichtagan should be developed, and a post established there. He explains, as in the case of Tadoussac, the extraordinary consumption of provisions at Chicoutimi; and gives advice as to the erection of a sawmill near that place.

At Seven Islands a fairly profitable hunt for seals is carried on each winter. Peltries of the finest quality are obtained there. The resources of this post ought to be increased by utilizing the excellent salmon-fishery in its waters.

Having given this survey of the various posts, Coquart comments upon the agents in charge of them. He advises that they be retained in their stations, instead of putting in new men; and explains the qualifications of each man. He closes with an interesting statement of the trading tariff for peltries that is in vogue at these posts. The beaver-skin is, of course, the unit of value; this is equivalent to twenty sols of money.

CCXIX. This is an account of the Tadoussac mission, as given in the journals of Maurice and Coquart, respectively, from 1740 to 1750. In the former year, Maurice goes thither, to take the post left vacant by the veteran Laure. He briefly mentions the various trips made by him before winter sets in, which season he spends at Chicoutimi. In the following year, a serious illness compels him to go to Quebec for treatment, which is given him by the Jesuit "apothecary" there, Brother Jean Bois-pineau. Maurice is unable to resume his missionary labors for a whole year; but, having been finally cured, he returns to Tadoussac in the summer of 1742. He makes preparations for building a chapel at Malbaie; but cannot erect it when the material is ready, on account of "the negligence of one of the farmers of that place." In the autumn of 1743, he goes to spend the winter at Sept Isles, and in the following summer begins to have timber cut for a chapel there. That work he does not live to finish, for he is taken ill soon afterward, departing this life March 20, 1746.

His successor is Father Coquart, whose journal continues the account of that mission. In 1747, he erects a church at Tadoussac, for which the materials

are furnished by the liberality of the Canadian intendant, Hocquart. In acknowledgment thereof the missionary binds himself and his successors to say mass for this benefactor, once a year, "so long as the church shall exist." In the following year, Hocquart also gives a sum of money for this church; and his successor, Bigot, does the same in 1749. The building is finally completed in 1750, and is valued at 3,000 livres.

CCXX. Louis Vivier, for some time a missionary in Illinois, writes (June 8, 1750) to a friend, giving some account of that country. Game is still abundant everywhere, except in the vicinity of the settlements. There are five French villages, and three of Indians, in the plain between the Mississippi and Kaskaskia rivers. Vivier estimates the white population at eleven hundred persons, who hold both black and red slaves — three hundred of the former and sixty of the latter. "The three Illinois Villages do not contain more than eight hundred Savages, of all ages." The French people generally devote themselves to agriculture, and to raising cattle and other animals; accordingly, they live in great comfort; and they send large quantities of flour to New Orleans. Vivier praises the gentleness and intelligence of the Illinois savages; and finds in them "many qualities that are lacking in civilized peoples. . . . They all live in great peace, which is due, in a great measure, to the fact that each one is allowed to do what he pleases. . . . As a rule, the Illinois are very lazy, and greatly addicted to brandy; this is the cause of the insignificant results that we obtain among them." The Jesuits now have a mission in but one of the three

Indian villages, and "the harvest does not correspond to our labors." This is due to the bad example of the French, the influence of brandy, and the lawless disposition of the savages.

CCXXI. This is a report (dated October 17, 1750), by Jean de Bonnécamps, professor of hydrography in the Jesuit college at Quebec, upon his voyage with Céloron down the Beautiful (Ohio) River. It is in the form of a journal recording the progress and events of each day's journey.

The expedition leaves Lachine, near Montreal, on June 15, 1749, and with much toil and danger ascends the great river. On the third day, a canoe is wrecked, one of its crew perishing before his comrades' eyes.

On the 25th of June, the travelers arrive at La Présentation, the mission recently founded by Abbé Picquet; and, two days later, at Cataracoui (now Kingston). The fort at Niagara, which they reach on July 6, is being undermined by the strong current of the river; and Bonnécamps recommends that the fort be removed to a site above the falls. The great cataract of Niagara he measures as 133 (French) feet in height. Proceeding through Lake Ontario, and entering Lake Erie, the French make their way, via Chautauqua portage, to the Alleghany River, which they enter on July 30. The natives are alarmed at the news of their march, and betake themselves to flight; but Céloron sends an officer with presents and messages of peace, and partly reassures them. As the French proceed down the river, they encounter scattered villages of Mohican savages,— groups of wretched cabins here and there in the mountains which border the river, forming "the somber and

dismal valley, which serves as the bed of the Ohio.' At various places on the route, Céloron buries at the mouths of rivers leaden plates, whereon are engraved inscriptions which, in accordance with French custom, claim that region for his government. Near the present Pittsburg, the French encounter some English traders, whom they order to quit the country. Bonnécamps describes with care several trees peculiar to that region, as also the rattlesnake. On August 8, the party reach Chiningué (or Logstown), an important Iroquois village below Pittsburg. The savages there are angry and suspicious; but Céloron's boldness and watchfulness repress any hostile attempt on their part. After holding a council with them, and ordering the English traders there to depart, he resumes his voyage,— which continues with but little incident to the mouth of the Great Kanawha River. In the vicinity of that stream, the Frenchmen first encounter the buffalo, although only in small herds. Bonnécamps says that he had been told in Canada that these animals would be found along their march by hundreds; and he thus comments thereon: "This is not the first time when I have experienced that hyperbole and exaggeration were figures familiar to the Canadians." Advancing to the Scioto River, Céloron sends Joncaire and another officer as envoys to the Shawnee village there: but the savages greet them with bullets, seize them as prisoners, and would put them to death save for the mediation of a friendly Iroquois. At Scioto, Céloron erects a fort, holds a council with the savages, and orders away more English traders. Departing thence, the Frenchmen proceed to the mouth of the Great Miami;

ascending this river, they reach (September 13) the Miami village on Loramie Creek. This place is under the sway of a chief to whom the French have given the curious sobriquet of *La Demoiselle*. He refuses to accede to Céloron's demand that he remove his village to a place near the French. After a week spent here, Céloron — having burned his battered canoes and other impedimenta — travels by land (a five days' journey) to the Maumee River, where a French post has stood for many years. Here he procures boats and provisions, and, on the 27th, sets out for Detroit. While at the fort, Bonnécamps learns, to his great chagrin, that he had, without knowing it, passed near some salt-springs where had been found the skeletons of immense animals.

On October 6, the expedition reaches Detroit; Bonnécamps praises the beauty and fertility of that region, "the Touraine and Beauce of Canada," and regards Detroit as a post of the utmost importance; he advises that more attention be paid to its colonization. Leaving Detroit on October 9, they reach Niagara in ten days, Cataracoui on November 4, and Montreal on the tenth of that month. Halting, en route, at La Présentation, Picquet's fort there is found to have been partly destroyed by fire during his absence. Bonnécamps concludes by offering to the governor his chart of the regions which he has explored, and explaining the difficulties under which he made his observations.

CCXXII. Vivier writes (November 17, 1750) to a friend an account of the Illinois tribes and their country, similar to that given in Doc. CXIX., but containing more information about the missions of Illinois. That among those savages numbers over six hundred

persons, nearly all of whom are baptized; but the brandy sold or given to them "has ruined this mission, and has caused the majority of them to abandon our holy Religion. . . . The greatest good that we can do among them consists in the baptism of dying children." Vivier and Guyenne reside at Cahokia, Watrin at Kaskaskia, Meurin at Peoria, and Baudouin and Morand at New Orleans. The outlying Southern missions have been abandoned, owing to the disturbances among those tribes, and between them and their white neighbors. The influence of the English traders has wrought much harm. "The English are ever ready to preach controversy. Would a poor Savage be in a position to make a choice?"

Vivier describes the Mississippi River, and the difficulties attending its navigation. "There is only one Pilot who is accustomed to the place and knows it thoroughly." The name Mississippi ("great river") has been "usurped from the Missouri," which, before its junction with the other, is the larger, more rapid, and clearer of the two. The French habitants are settled on both sides of the river for the space of fifteen leagues below New Orleans. The population of that city does not exceed 1,200 persons. Vivier describes the climate and agriculture of that region. Notwithstanding the varied products of their farms, "the forests are at present the chief and surest source of revenue for many habitans," and several sawmills have been erected. As there is no stone in this region, bricks are manufactured there and used for building. Flour, pork, beef, and other products are obtained from the upper valley of the great river. The

commerce of New Orleans is increasing; most of it is carried on with the islands of the West Indies. Vivier suggests that the tobacco of Louisiana be used in France, thus benefiting both countries. The French settlements along the river are enumerated; the only French post above Natchez is at the Arkansas, but there should be one at the mouth of the Ohio, to control that river.

Vivier proceeds to describe the Illinois country. That fertile soil would, with better culture, yield a far greater harvest; but the French settlers have cropped it recklessly, and take no pains to renew its fertility. Maize, however, "grows marvelously; it yields more than a thousandfold. . . . The country produces three times as much food as can be consumed in it." Wild game is abundant, and cattle-raising is a staple industry among the habitants. The mineral resources of the country are enormous, but lack of capital and other facilities prevents their development. Salt and lead are produced, and exported to all the French settlements outside of Canada.

All the great Northwest is governed by the Illinois commandant; Vivier sighs over the vast field thus offered to the missionaries' zeal, which is barred to his own order, because it is placed in charge of the Missions Étrangères — who, however, make no attempt to occupy it, save to minister to the French parishes on the Mississippi. Vivier hears that the Pawnee tribes on the Missouri are well disposed toward the Christian faith. Their new chief has established a marvelous innovation, by making regular and definite provision for the widows and orphans of the tribe. This man has visited the

French in Illinois, and Vivier greatly admires him. He invites the Jesuit to visit his people, in order "to give them sense,"—that is, to instruct them. Vivier closes by emphasizing the importance to France of the Illinois colony, and urging that the French government enlarge and strengthen its military establishment therein, which commands the great river and Louisiana.

CCXXIII. This document comprises all that is still extant, so far as is now known, from the lost volumes of the *Journal des Jésuites*. It contains but a few scattered extracts from the records for the period extending from 1710 to 1755. In the former year occurs the reduction of Port Royal by the English. In 1719 the card currency of Canada is replaced by French money. The present fortifications of Quebec are begun in 1720, on the plans made by the engineer De Léry; and in that year Charlevoix arrives in Canada, "to collect informations for the discovery of the mer d'Occidt [Western Sea]." A destructive fire occurs in Quebec in 1721. In 1725, a ship is wrecked near Cape Breton Island, and all on board, 250 in number, are lost. The governor of Canada, the marquis de Vaudreuil, dies. A year later, the intendant Begon returns to France, "much regretted by the whole colony." In 1750, various disputes arise in regard to ecclesiastical affairs, and the Jesuits incur the ill will of the Bishop for having taken the part of a priest who has fallen under episcopal displeasure.

CCXXIV. This interesting document is the account-book of the Jesuit mission farm near Detroit, conducted by La Richardie and Potier for the Hurons settled there. The opening entry is a copy of the

contract made (July 16, 1733) by the former with one Jean Cecile, who agrees to work a forge for the mission during six years. The account-book proper begins "on the feast of St. John, 1740." One of the opening entries records the hiring of an engagé for the coming year, at a salary of "160 livres in peltries, a shirt, and a pair of mitasses [leggings]." Various transactions are recorded for which payment is to be made "in peltries, at Detroit prices." The mission farm also includes a trading post, conducted by a lay brother in the mission. Among the commodities are flour, wheat, corn, wine, brandy, tobacco, powder and shot, blankets, shirts, porcelain beads, kettles, and vermilion.

La Richardie lends the Huron elders "four great branches of porcelain beads, half black, half white." Many entries record payments by habitants for masses, to be said by the priests. (The Paris livre, worth about twenty-five cents of our money, was the usual money of account; but the actual currency was most often the "castor," or beaver-skin, worth at that time four livres a pound.)

In July, 1743, is recorded a contract made with J. B. Goyau, of Detroit, by which the latter agrees to take charge of the mission farm for a term of six years. In the following year a church and house are erected thereon for the Fathers. Father Pierre Potier comes (1745) to Detroit to aid La Richardie, and during the absence of the latter has charge of the mission; it is in Potier's handwriting that nearly all of the "book of accounts" is written. La Richardie, leaving the mission for a time (July, 1746), gives instructions regarding the erection of a new church edifice, and for various improvements in

the barn and other buildings; also for the management of the mission farm, and for terms to be made with the farm tenant. Lists of small transactions, both debit and credit, for the year 1747 are given.

Not quite half of the document is herewith presented; the remainder will appear in our Vol. LXX.

R. G. T.

MADISON, WIS., June, 1900.

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CCXII—CCXV

LETTERS OF 1738-42

CCXII.—Epistola Patris Mathurin le Petit ad R. P. Franciscum Retz, Præpositum Generalem Societatis Jesu, Romæ. [Nouvelle Orleans, 25 juin, 1738]

CCXIII.—Deux lettres du Père Luc François Nau à Madame Aulneau. Au Sault S^{t}. Louis, 12^{e}. 8^{bre}., 1739; 2^{e}. 8^{bre}., 1740

CCXIV.—Epistola Patris Armand de la Richardie ad R. P. Franciscum Retz, Præpositum Generalem Societatis Jesu, Romæ. [Mission de l'Assomption des Hurons, 21 juin, 1741]

CCXV.—Deux lettres à Madame Aulneau. Luc François Nau, au Sault S^{t}. Louis, 3^{e} 8^{bre}., 1741; Nicolas Degonnor, à Lorette, le 23 avril, 1742

SOURCES: We obtain all of these documents from apographs in the archives of St. Mary's College, Montreal. We follow, in the main, Father Jones's translation of Docs. CCXIII. and CCXV.

Epistola Patris Mathurin le Petit ad R. P. Franciscum Retz, Præpositum Generalem Societatis Jesu, Romæ.

. . . POST multos rumores, tandem facti sumus certiores P. Antonii Senat generosam caritatem gloriosa martyrii corona fuisse donatam eo ipso die (dominica Palmarum a 1736) quo comprehensus fuit a barbaris nostræ gentis hostibus vulgo dictis Tchikakas. Primo mane in hostiles manus inciderat, sub vesperum in flammis occubuit. facile potuisset vitæ suæ consulere, statim atque vidit nostros gallos quorum erat Missionarius ab hostibus captos aut in fugam versos, sed maluit se barbarorum furori permittere quam captivorum animas Zelo suo caras sine ullo spirituali auxilio relinquere. non defuit quam Speraverat occasio illas juvandi. Vna cum 23 aut 24 gallis ductus est statim in quemdam monticulum medio pago dominantem ubi a barbaris excandescentibus quod bene multos e suis in conflictu amiserant, objurgationibus, contumeliis, ac fustibus impetiti, vestimentis ôibus ignominiose nudati et sibi tamen pene solis permissi sunt, quoad gemina lignorum congeries non procul et sub eorum oculis strueratur ad eos comburendos.

Nullus dubitandi locus quin P. Ant. Senat oppor-

Letter of Father Mathurin le Petit to the Reverend Father Franciscus Retz, General of the Society of Jesus, at Rome.

. . . AFTER many rumors, we have at last been informed that Father Antoine Senat has been rewarded for his generous charity by the glorious crown of martyrdom, on the very day (Palm sunday in the year 1736) when he was captured by the savage enemies of our nation, commonly called Tchikakas.[1] At early morn he had fallen into their hands; toward evening he perished in the flames. He might easily have saved his life as soon as he saw our frenchmen, whose Missionary he was, captured by the enemy or taking to flight; but he preferred to brave the fury of the savages rather than leave without spiritual aid the souls of the captives so dear to his Zeal. The opportunity to assist them, for which he had Hoped, was not wanting. Together with 23 or 24 frenchmen, he was immediately led to a prominent hill in the center of the village, where the savages, infuriated by the loss in battle of many of their companions, attacked them with reproaches, insults, and clubs, and ignominiously stripped them of their clothing. Yet they were left to themselves, so to speak, until a double pile of wood was being raised, not far away, and in plain view, for the purpose of burning them.

There is no reason to doubt that Father Antoine

tunam occasionem nactus concaptivos tum verbis tum exemplis ad urgentem mortem christiane subeundam cohortatus fuerit, et peccatorum contritione atque absolutione præparaverit. Certum saltem est ôes et singulos una cum suo Missionario flexis pie genibus diu et alta voce multas preces cecinisse quas barbari ex quibus hæc rescivimus vocabant *canticulam ad sursum eundum*. Eosdem pios cantus repetebant, dum in duos rogos ducerentur aut qui præ vulneribus incedere non poterant, veherentur. nec eosdem mediis in ignibus intermisere, donec flammis semiusti aut suffocati ceciderunt. Quod quidem magnam movit barbarorum admirationem ita ut quos irridendo mulierculas appellaverant, eosdem viros hôes sæpius conclamaverint. . . .

Pro 12 sacerdotibus annuam solvit pensionem rex christianissimus. . . .

4 degunt sacerdotes in Illinensi regione quadringentas ad minimum leucas hinc distante. Duo duas Gallorum parœcias, duo alii duas indigenarum quorum multi sunt X^{ni}, missiones excolunt.

hic in nova Aurelia primaria aut potius adhuc solâ vastissimæ hujus regionis urbe duo degimus sacerdotes cum duobus ff. coad. Socius meus Xenodochii et militum missionarius est, simulq. monialium S. Vrsulæ confessarius. Ego habitationis nostræ servos, (qui sunt nigri) et quam possum aliunde plurimos ad christianos mores informo. præsum sodalitio artificum quod non ita pridem institui, confessiones audio

Senat, having found opportunity to exhort his fellow-captives, by word and by example, to suffer impending death like christians, prepared them for it by acts of contrition for their sins, and by absolution. At least, it is certain that each and all, piously kneeling together with their Missionary, chanted long and loudly many prayers — which the savages, from whom we learned the fact, called *a song to go above*. They repeated the same pious hymns while they were being led to the two piles, or were carried thither — as was the case with those who were unable to walk, owing to their wounds; nor did they interrupt their singing amid the fire until they fell, half burned or suffocated by the flames. This sight won the admiration of the savages, so that those whom they had, on the very same day, scornfully called "women" they often proclaimed to be men and heroes. . . .

The most christian king pays an annual pension for 12 priests.[2] . . .

In the Illinois country, at least four hundred leagues distant from here, live 4 priests. Two of them attend two parishes of the French people; and the two others, two missions of natives, many of whom are Christians.

Here in new Orleans — the chief, or rather the only city of this vast region — we count two priests, living with two lay brothers. My companion is the missionary to the Hospital and to the soldiers; and, at the same time, confessor to the nuns of St. Ursula. I instruct in christian morals the slaves of our residence (who are negroes), and as many others as I can from other quarters. I direct the sodality of workingmen, which I established not long ago. I

in nostro sacello ac concionem facio per adventum et Quadragesimam in primario templo, quoties rogant RR. PP. Capucini qui vicinas gallorum parœcias curant.

Duas alias habemus apud Barbaros Missiones circiter 150 leucas hinc et ab invicem distantes, in quibus nulli adhuc sunt X^ni^. horum conversioni multum nocet præter indolem Christianæ severitatis inimicam, propensio ad ebrietatem et mali sermones anglorum qui a Carolina provincia licet remotiori ad eos sæpius transeunt et morantur Diutius negotiationis causa. . . .

Episcopus Quebecensis me instituit suum Vic. gener. pro nostris Missionariis et eorum missionibus. . . .

MATH. LE PETIT S.J.

[Endorsed: "Lettre du P. Le Petit au t. R. P. G. nouvelle Orleans. 25 juin 1738."]

hear confessions in our chapel, and preach during advent and Lent in the principal church, as often as I am invited to do so by the Reverend Capuchin Fathers, who minister to the neighboring parishes of the french people.

We have two other Missions among the Savages, about 150 leagues from here, and distant from each other, in which none are as yet Christians. What greatly hinders their conversion — besides their character, which is averse to Christian severity — is their propensity to drunkenness. Another obstacle is the evil conversation of the english, who from the province of Carolina, although quite distant from them, often travel to their country, and remain there a Long time for the purpose of carrying on trade. . .

The Bishop of Quebec has appointed me his Vicar-general for our Missionaries and their missions. . .

MATHURIN LE PETIT, S.J.

[Endorsed: "Letter from Father Le Petit to the very Reverend Father General. New Orleans, june 25, 1738."]

Deux lettres du Père Luc François Nau à Madame Aulneau.

MADEMOISELLE ma tres chere mere et sœur en J. C.

J'ay reçu la grande et aimable lettre que vous m'avez fait l'honneur et le plaisir de m'ecrire cette année, avec la boïte de chapelets et autres beatilles que vous avez la charité de m'envoyer. Je reçus pareillement l'an passé votre lettre et vôtre boïte: mais cela ne me fut rendu qu'apres que mes lettres pour france furent ecrites et envoyées. le Pere De la Bretonnière en fut cause. il etoit descendu a Quebec pour faire les provisions de notre mission; il retira tout ce qui m'etoit venu de france pour me l'apporter luy même. afin que tout me fut rendu plus surement. mais il ne revint au Sault S^{t}. Loüis qu'aprés le depart des vaisseaux. il auroit dû aumoins m'envoyer par avance les lettres qui m'étoient ecrites. afin que j'y pusse faire reponse. c'est a quoi il manqua. son trop de precaution me fut nuisible, et je luy en veux un peu de mal, parce que cela vous a donné quelque inquietude. tranquilisez vous donc maintenant: ma tres-chere mere. le bon Dieu qui connait mes besoins n'a pas voulu que je fusse privé du fruit de votre charité.

vous voulez que je vous dise avec franchise quels peuvent etre mes besoins afin d'y pourvoir de votre mieux. Je n'avois pas besoin de cette nouvelle

Two letters from Father Luc François Nau to Madame Aulneau.

MADEMOISELLE, my dearest mother and sister in Jesus Christ,

I received the long and gracious letter which you did me the honor and pleasure to write this year, and with it the box of beads and other objects of devotion which your charity prompted you to send; but they reached their destination only after I had written and despatched my letters to france. Father De la Bretonnière was the cause of this delay. He had gone down to Quebec to purchase supplies for our mission, and from among the things sent from france he picked out all that was addressed to me, himself bringing it to me, to make sure of its safe delivery; but he came back to Sault St. Louis only after the departure of the ships. He might at least have sent me my letters in advance, to give me an opportunity of answering them. His excess of precaution was no gain for me, and I bear him a little grudge, since it must have caused you some anxiety. Do not mind now, my dear mother; God in his goodness, who knows my needs, ordained that I should not be deprived of the fruit of your charity.

You desire me to make a candid statement of my wants, so as to supply them as best you can. I did not need this new proof of your kindness of heart to be assured that I have found in you an affectionate,

preuve de vôtre bon cœur pour etre persuadé que j'ay en vous une mere tendre; compatissante, bienfaisante, genereuse en un mot la meilleure de toutes les meres. je vois bien aussi que vous etes persuadée que j'ay pour vous tous les sentiments d'estime, de reconnaissance, de respect, d'amitié et de tendresse qu'un fils dont le cœur est bien placé doit avoir pour une mere telle que vous. Je vous l'ay deja dit bien des fois, et je pense qu'il est inutile de le repeter davantage. pour ce qui est de mes besoins personnels, je vous proteste que je ne manque de rien. J'ay abondament tout ce qu'un homme de mon etat peut souhaitter. si le bon Dieu ne m'envoyoit des croix par ailleurs, je craindrois que les commoditéz de la vie ne nuisissent a mon salut. Je ne vous demande donc rien pour moy. parceque je n'ay besoin de rien: mais il n'en est pas de même de mes pauvres Sauvages, qui ont besoin de tout. Je ne craindray point de vous demander pour eux: on ne peut mieux placer sa charité qu'en leur faisant du bien Les beatilles et chappelets que vous m'avez envoyé jusqu'a present ont fait grand plaisir a mes pauvres Iroquois. toutes les fois que je leur donne un chappelet. Je leur fais promettre qu'ils le diront pour celle qui leur fait cette charité, et ils n'y manquent pas. ainsi vous voyez, ma tres chere mere, que c'est un avantage pour vous de nous envoyer des chappelets. ce que je souhaitterois par rapport a ces chappelets, c'est qu'ils fussent de six dizaines, et que l'enfilure en fut plus forte. on sçait faire icy des scapulaires: ainsi ne m'en envoyez plus tant; mais augmentez, si vous pouvez, le nombre des chappelets et petits crucifix.

sympathizing, beneficent, generous,—in a word, the best of mothers. I see also that you are convinced that I harbor for you in return all the sentiments of esteem, gratitude, respect, friendship, and affection which a son whose heart is in the right place should entertain for such a mother. I have told you this over and over again, and I think that it is not necessary to repeat this. As for my personal wants, I assure you that I am abundantly provided with everything a man in my vocation could desire. If the good God did not send me other crosses, I might well fear that the comforts of life would prove detrimental to my salvation. Consequently, I ask nothing for myself, as I am in need of nothing. But it is not so with my poor Savages, who stand in need of everything. I shall not be backward in begging for them, and charity in their behalf is never ill-advised. The beads and devotional articles that you have thus far sent have brought joy to the hearts of my poor Iroquois. Whenever I distribute them, I make the recipients promise to pray for the one who in her charity helps them, and they never fail to do so. So you see, my dear mother, what an advantage it is for you to send them beads. My only recommendation, with regard to these beads, is that they be of six decades, and that the wire chain they are strung on be stronger. They have learned here how to make scapulars, so that hereafter you need not send so many; but you might increase in proportion the number of beads and little crucifixes.

You have given me to understand that you would like to know what is being done here in canada. I shall endeavor to satisfy you in a few words, for the messenger who is to convey my letter to Quebec is

vous me faites entendre que vous seriez bien aisè d'apprendre quelques nouvelles du canada. Je vais vous satisfaire en peu de mots, car l'occasion qui doit porter ma lettre a Quebec me presse, et c'est la derniere que j'auray de l'année. Les Sioux qui avoient massacré le cher et aimable J. P. ont été depuis ce tems la si souvent battus par les francois, qu'ils ont enfin demandé la paix on la leur a accordée parcequ'on craint d'avoir bientost la guerre avec les Anglais, qui sont nos voisins. M^r^ de la Verandrie a decouvert une nombre nation de Sauvages blancs a 30 lieües du fort S^t^. Charles. sans la mort de notre cher martyr, ces sauvages ou il auroit penetré, seroient maintenant esclairez des lumières de l'Evangile, car ils sont fort doux et fort raisonnables. on a decouvert une mine de cuivre inepuisable sur les bords du lac Superieur a 700 lieües d'icy: mais les profits n'en seront jamais bien grands a cause des depenses immenses qu'il faut faire pour apporter le cuivre, les mines de fer qui sont entre Quebec et Montreal, auxquelles on travaille depuis quelques annees, sont plus utiles, et commencent a etre d'un grand revenu. nous avons envoyé ce printemps une armée contre les chicachias, qui brulerent il y a 3 ans le Pere Sennat Jesuite le P. de la bretonniere est parti avec 300 Iroquois de notre village qui vont a cette guerre depuis ce temps la j'ay eté seul dans la mission avec des travaux inconcevables. pour surcroit de peines j'ay eu la goutte une partie de l'été pendant qu'il y avoit grand nombre de malades dans le village. Je me faisais porter dans un brancard pour administrer les Sacrements, ne pouvant pas marcher. Je ne suis pas encore bien gueri. Si

hurrying me, and it is the last chance I shall have this year. The Sioux, who so ruthlessly murdered our beloved and amiable J. P. [Aulneau], have since then been so often defeated by the french that they have finally sued for peace. This has been concluded with them, as it is feared that we shall soon have war with our neighbors, the English. Monsieur de la Verandrie has discovered a numerous nation of pale-faced Savages, 30 leagues from fort St. Charles. Had it not been for the death of our dear martyr, these savages, whom he is said to have met with during his expeditions, would already have received the light of the Gospel, for they are very gentle and amenable to reason. An inexhaustible mine of copper has been discovered on the shores of lake Superior, 700 leagues from here; but the profits will never be very great, owing to the immense expense of transporting the copper. The iron mines between Quebec and Montreal, which have been worked for a few years past, are more profitable, and begin to give good returns. This last spring we sent out an army against the chicachias, who 3 years ago burned to death the Jesuit Father Sennat. Father de la bretonniere accompanied the 300 Iroquois from our village who take part in the war. Since then I have been alone in this mission, burdened with an inconceivable amount of work. Moreover, during a part of the summer I was suffering from gout, while there were a great many sick persons to visit in the village. Not being able to walk, I was carried on a stretcher when I had to administer the Sacraments. I have not altogether recovered yet. Should the same amount of work continue for any great length of time, I could not hold out.

mon travail devoit durer longtemps de la meme force. Je ne pourrois y tenir, et Je succomberois enfin. J'aurois du secours vers la Toussaint. le R. Pere Delauzon qui n'est plus Superieur general, doit venir en ce tems la prendre son ancien poste de missionnaire au sault S^t^. Loüis.

le Pere Bonin m'a ecrit en detail les traverses que nos Peres ont essuyées a Luçon. c'est le propre de la compagnie d'etre persecutée. mais Je crois que cecy n'est qu'une bourasque qui se dissipera bientost, si le nouvel Evêque qui ne connoit point les Jesuites, veut bien s'appliquer a les connoitre. Je vous felicite de tout mon cœur et je felicite aussi la compagnie des lettres d'affiliation que notre R. P. General nous a envoyées — c'est une nouvelle raison pour moy d'etre avec toute l'estime, l'attachement, le devouement et l'amitié possible

Mademoiselle, Ma tres-chere Mere et Sœur en Jesus-Christ.

Votre tres humble
et tres obeissant serviteur
NAU de la comp^e^ de Jesus

Au Sault S^t^. Loüis
ce 12^e^. 8^bre^. 1739

MA tres chere mere et sœur en J. C.
puisque vous ne voulez pas que je me serve du terme de Mademoiselle, voila qui est fait je ne l'employeray plus. aussi bien n'exprimait il pas assez les sentiments que mon cœur a pour vous, ni ceux dont je suis persuadé que vous avez pour moy. cependant, ma chere mere, il me semble entrevoir par differents termes de vos lettres que vous doutez

About the feast of All saints I shall have assistance. Reverend Father Delauzon, who is no longer Superior of the Mission, will come to resume his old position of missionary at sault St. Louis.

Father Bonin has written to me, giving me full particulars of the tribulations of our Fathers at Luçon. It is a privilege of the society to be persecuted; but I think this is only a passing squall, which will soon expend itself when the new Bishop, who is not yet acquainted with the Jesuits, begins to know us. I congratulate you with all my heart, and I rejoice also for the Society in the fact that our Reverend Father General has sent you letters of affiliation. It is an additional reason for me to remain with all the consideration, affection, devotedness, and friendship possible,

Mademoiselle, My dearest Mother and Sister in Jesus Christ,

Your very humble
and obedient servant,
NAU, of the society of Jesus.

Sault St. Louis,
October 12, 1739.

MY dearest mother and sister in Jesus Christ,

I address you thus since you do not wish me to call you "Mademoiselle," so there is an end of it. I shall not make use of that term again, seeing especially that it did not express sufficiently the feelings of my heart for you, or those which I am persuaded you entertain for me. Still, my dear mother, I think I detect in various expressions of your letter a lurking doubt as to my affection and sincere attachment, and I confess it causes me much pain.

un peu de mon affection et de mon tendre attachement, et je vous avoüe que j'en suis bien peiné ne seroit ce point Les termes de respect dont je me suis servi dans Les Lettres precedentes, qui vous auroient donné Lieu de former ces doutes? mais faites reflexion, ma chere mere, que la tendresse et l'amour d'un fils envers sa mere ne doivent pas exclure de son cœur Le respect ne serait ce point parceque Je ne vous ay encore rien demandé pour moy? il me paroit que c'est une des principales causes de vos soupçons, et je conviens que ces soupcons seroient bien fondés si j'avois besoin de quelque chose pour moy. mais je vous proteste une fois pour toutes que je ne manque de rien dans ma mission. si j'avois des besoins je suis assez a portée de Quebec et de montreal ou nous avons des maisons, pour me faire donner tout ce que je voudrois. il est vray que le cher et aimable defunt, dont vous voulez bien que je tienne La place, en auroit usé autrement mais sa situation etoit bien différente de La mienne. il etoit dans un pays éloigné, ou L'on manque de tous les secours humains: au lieu que je suis au milieu des habitations françoises, ou je puis avoir toutes Les douceurs de La vie mon pere qui vit encore, Dieu mercy, et mon frere qui m'aime de tout son cœur, m'ont fait encore cette année Les memes offres que vous, et vous pensez bien, ma chere et tendre mere, que si j'avois des besoins reels, je ne refuserois pas leurs offres ne pensez donc plus que je manque de confiance, et peutetre de quelque autre chose envers vous. si vous voyez mon cœur, je suis sure que vous seriez contente des sentiments qu'il a pour La meilleure et la plus aimable des meres. Je pense

Might it not have been The terms of respect I made use of in My former Letters that gave Rise to this doubt? But remember, my dear mother, that a son's affection and love for his mother should not crowd out of his heart The respect he owes her. Might it not also be that I have never asked you for anything for myself? It would seem that this is one of the main reasons of your suspicion, and I freely acknowledge that your suspicion would be well grounded if I were in need of anything. Once for all I protest that I do not stand in need of anything in my mission. Were the case otherwise, I am sufficiently within reach of Quebec and montreal, where we have houses, to have anything I want sent to me. It is true that our dear departed one, whose place you would have me fill, would have acted differently; but he was far differently situated. He was in a region where every human succor was wanting, while I am stationed in the midst of french settlements, where I can procure all The comforts of life. My own father who is still living, thank God, and my brother, who loves me with all his heart, have this very year repeated The same offers as yourself — and you can easily understand, my dear mother, that if I were in any real straits I would not refuse their services, so think no more that I am wanting confidence toward you, or am undutiful in any other way. Could you but look into my heart, you would be satisfied with the sentiments which animate it for The best and most condescending of mothers. I think you must be satisfied at least with The Freedom and frankness with which I beg for my savages. I refuse nothing that is given for them, for their needs are not imaginary, and there is no charity better directed than that

d'ailleurs que vous devez être satisfaite de La Liberté. et de la franchise avec laquelle je vous demande pour mes sauvages. pour ceux La je ne refuse rien: parceque leurs besoins sont réels, et qu'il n'y a point de charité mieux employée, que celle qui contribue a entretenir de nouveaux chretiens dans La pieté et La devotion, j'ay reçu avec bien de La reconnoissance ce que vous avez daigné Leur envoyer cette année, et lorsque je leur ay distribué Les chapelets et autres beatilles, ils m'ont tous promis de prier Dieu pour vous. vous devez faire cas de ces prières, ma chere mere, car j'ose vous assurer qu'elles sont agreables à Dieu. il y a bien de L'innocence dans la plus part de nos Sauvages et Sauvagesses, et j'en connois un grand nombre qui servent Dieu aussi fidelement qu'on Le fait dans Les communautez religieuses Les mieux reglées. Continuez donc, je vous en conjure, une charité aussi utile. etant aggregié comme vous etes a une compagnie qui fait specialement profession de la vie apostolique, vous aurez part par vos charités aux travaux et aux mérites de L'apostolat ce que vous avez envoyé pour notre Eglise est tres propre et tres joli, et je vous en remercie de tout mon cœur. cependant les pales sont beaucoup trop petites pour notre calice. je suis tres sensible aux honnetetez de La sœur Aulneau. Je vous prie de L'assurer de mes civilitez et de ma reconnaissance. elle qui est dans une communauté ou L'on travaille si bien pourra[i]t nous faire quelque chose de Joli pour notre Eglise, et je prens La Liberté de Luy demander un voile la calice pour couvrir Le S^{t} Sacrement le Jeudi saint: nous n'avons icy rien d'assez propre pour cette auguste ceremonie

which helps to keep piety and devotion alive in the hearts of these new christians. It was with heartfelt gratitude that I received what you were kind enough to send Them this year; and when I distributed The beads and other articles of devotion, they all promised to pray God for you. You should set great value, my dear mother, on these prayers, for I dare assure you that they are agreeable to God. The greater part of our Savage men and women are remarkable for Their innocence, and I know of many who serve God as faithfully as He is served in The best regulated religious communities. Continue, then, I beseech you, so useful a charity. Being affiliated to a society that makes special profession of the apostolic life, you have a share, by your charities, in the works and merits of Their apostolate. What you sent out for our Church is very appropriate and pretty, and I thank you with all my heart. However, the pallæ are much too small for our chalice. I am deeply sensible of the kind civilities of sister Aulneau, and I beg you to present Her my compliments, and convey to her the expression of my gratitude. She who belongs to a community where they turn out such admirable work could make something Pretty for our Church; so I take The Liberty of asking Her for a veil for The Blessed Sacrament on holy Thursday; we have nothing sufficiently presentable for that august ceremony. Will that please you, my dear mother? Could any son treat more confidingly with a mother whom he loves and by whom he is loved? But you ask me moreover to speak to you of my mission and of my health, and I shall do so.

I counted much on Father Delauzon, an accom-

serez-vous contente a present, ma chere mere? et un fils peut il parler avec plus de confiance a une mere qu'il aime et dont il est aimé? vous souhaittez cependant. encore de moy que je vous parle de ma mission et de ma santé, et je vais vous satisfaire.

Je comptois que Le Pere Delauzon excellent missionnaire me soulageroit beaucoup: mais il a presque toujours eté malade depuis La Toussaint qu'il est de retour a La mission, et Je suis en quelque façon tout seul dans le village. notre mission qui n'etoit pas autrefois aussi grande qu'elle L'est aujourd'huy, donnoit assez d'exercice a cinq missionnaires qui se portoient bien. Jugez du travail que nous devons avoir Le P. Delauzon et moy avec une faible santé. il faut pourtant encore que j'aye soin d'une paroisse de quatre cents françois plus difficiles a conduire que Les Sauvages, et que je coure souvent a deux ou trois Lieües par des chemins et des tems epouvantables. L'excés du travail [m'a] considerablement affaibli. La goute se fait sentir presque tous Les Jours. J'en ay eu une attaque terrible cet été, et pour lors il n'y a point eu de messe dans Le village, Le P. Delauzon de son côté etant malade au Lit. Je voudrois bien que Le P. Charles Aulneau voulut venir en canada. Je ferais ensorte qu'il restat avec moy, ou il feroit plus de bien que parmi les nations nouvellement decouvertes, qui ne nous sont point du tout affectionnées.

Le vaisseau du Roy qui est venu cette année en canada a perdu une grande partie de son monde par une maladie contagieuse un Pere Jesuite et un pretre de S^{t} Sulpice en ont été enlevez: mais La perte la plus considerable que nous ayons faite, c'est celle de

plished missionary, to relieve me considerably, but he has been sick since All saints, the time of his return to The mission, and so I am practically all alone in the village. Our mission, which was not as large formerly as it is to-day, kept five able-bodied missionaries busy. Judge then of the amount of work we two invalids, Father Delauzon and myself, have to perform. And yet I have, over and above, to attend to a french parish of four hundred souls, more difficult to manage than The Savages; and often to go on calls two or three Leagues away, over horrible roads, in all kinds of weather. The strain has weakened me considerably, and the gout never relents, even for a Day. I had a terrible attack of it this last summer, and for the time being there was no mass celebrated in The village, for Father Delauzon was also sick Abed. I would be so glad if Father Charles Aulneau would come out to canada. I could manage to have him remain with me, where he could be of more service than among the newly-discovered tribes, who are not at all friendly to us.

The King's vessel which came over to canada this year lost a great number of her crew and passengers through some contagious disease. A Jesuit Father and a Sulpitian were taken off; but The most serious loss was that of our Bishop, who fell a victim to the disease in The short space of two days.[3] The Letters and ship's cargo were scattered and pillaged. Providentially your letters and box reached me by a merchantman.

The war on the chicachias ended ignominiously for the french, who with The finest army ever seen in this country, and well provided with mortars and cannon, did not dare attack a rabble of savages; The

notre Eveque que la contagion a emporté dans L'espace de deux jours. Les Lettres et Les effets qui etoient sur Le vaisseau ont eté dispersez et pillez. heureusement vos lettres et votre boëte me sont venues par un vaisseau marchand.

La guerre des chicachias s'est faite a La honte des françois, qui avec La plus belle armée qu'on ait jamais vû dans ce pays cy et une grande quantité de bombe et de canons, n'ont osé attaquer de misérables sauvages. il n'y a eu que Les canadiens et Les Iroquois de notre mission qui sont allez au combat. ils ont tué du monde et fait des prisonniers a L'ennemi: mais ils n'etoient pas en assez grand nombre pour Le defaire entierement. Le P. Delabretonnière qui avoit suivi nos sauvages a cette expedition, s'en est retourné en france par Le mississipi. Je crois qu'il ne reviendra plus en canada. adieu Ma chere et bonne mere, n'oubliez jamais devant Le Seigneur un fils qui est et qui sera toute sa vie avec Le plus tendre attachement.

Ma Tres chere Mere
Votre Tres humble et
tres obéïssant serviteur.
Nau de La comp^e^ de Jesus

au Sault S^t^. Loüis ce
2^e^. 8^bre^. 1740

canadians alone and The Iroquois of our mission engaged The enemy, slew a number and took some prisoners, but were not in sufficient force to rout Him completely. Father Delabretonnière, who followed our savages on the expedition, went back to france by way of The mississipi. I think he will not return to canada. Farewell, My dear and kind mother, never forget before Our Lord a son who is and who will ever remain through life your Most affectionate and dutiful son.

My Dearest Mother,
Your Most humble and
obedient servant.
NAU, of The society of Jesus.

Sault St. Louis,
October 2, 1740.

Epistola Patris Armand de la Richardie ad R. P. Franciscum Retz, Præpositum Generalem Societatis Jesu, Romæ.

NE unum quidem adveniens reperi barbarorum, christianam fidem profitentem, quamvis ex senioribus aliqui olim morbo laborantes à primis missionariis fuissent sacro fonte expiati. Quadraginta propè abhinc annis gentem corde incircumcisam, pulverem pedum excutientes, desererant. Unus inter primores gentis, Hooisens nomine, post multas temporis moras christianam fidem professus cognationi universæ ita fuit exemplo ut ex ipsius totâ parentelâ ne unus quidem spiritui S^to^. restiterit. Brevissimo temporis intervallo, illo è vivis sublato, vix levissima spes remanebat barbarorum vulgus ad christi dulcissimam servitutem deducendi: quippe qui immemor altitudinis scientiæ Dei profectionem prope paraverim, existimans mortuo viro principe, rei X^næ^ indefesso tutore, mortuam quoque spem gloriæ Dei promovendæ. Dum sic incertus ac tædiò confectus vagaret animus, apparuit benignitas Salvatoris, in eo quod barbari utriusque sexûs et ætatis, me inspirante et re pluries frustrà tentatâ ad doctrinæ X^næ^ expositionem et ad publicas in compitis habitas conciones festivi properarent. Gratiâ Dei promo-

Letter of Father Armand de la Richardie to Reverend Father Franciscus Retz, General of the Society of Jesus, at Rome.

WHEN I arrived here I found not a single savage professing the christian faith, although some of the older ones, while suffering from sickness, had formerly been washed in the sacred waters by the first missionaries. About forty years ago, shaking the dust from their feet, they had abandoned that nation, which was uncircumcised in heart. One of the chiefs of the nation, Hooisens by name, after delaying a long time, professed the christian faith, and set such an example to all his relatives that not even a single one of his kindred resisted the Holy ghost. A short time afterward, he was taken from among the living; and only the slightest hope remained of bringing this throng of savages to the most sweet service of christ. Wherefore, not realizing the depth of God's wisdom, I had nearly prepared for my departure,—thinking that when once this chief, who had been the untiring protector of the Christian interests, was dead, dead also was the hope of promoting God's glory. While my mind wavered thus, uncertain and spent with weariness, the goodness of our Savior appeared in this, that the savages of both sexes and of all ages, after several fruitless suggestions and attempts, flocked joyfully to the exposition of the Christian doctrine, and to the public discourses delivered in the thoroughfares. Furthered by His grace, God's

vente, ita fervebat opus divinum ut triennio vix emenso post mortem laudati viri principis ne unus quidem obduratus in totâ gente remaneret.

Quod ad præsens tempus spectat, RR. P., omnia ut spero in tuto sunt posita. Barbara gens corde non ficto fidem videtur profiteri. Multitudinem christianorum vix continet sacra domus, licet septuaginta cubitorum longitudine. Ter in die conveniunt oraturi et audituri, quater verò diebus festis in quibus præcipuè vix cibi capiendi superest temporis morula, quod præstat flagrans ardor ad sacrum tribunal accedendi. Quotidianus labor insumitur in visitandis ægrotis, controversiis componendis, delinquentibus corrigendis, concionibus habendis, pueris instituendis et rebus sacris administrandis. Mei misertus prope sexagenarii, R. P. S^{t} Pé præpositus missionis, socium providit qui in istâ D^{ni} vineâ elaborandâ totus incumbat. Nunc senex nulliusque penè valetudinis, maximè doleo quod me imparem experiar in ediscendis linguis barbarorum commorantium in circuitu, nondùm sacro fonte expiatorum.

ARMANDUS DE LA RICHARDIE S.J. m.

[Endorsed: "Lettre du P. Armand de la Richardie. Mission de l'Assomption des Hurons. 21 juin 1741. au T. R. P. Gen."]

[Endorsed: "Après 2 ans chez les Hurons (à Quebec?) le P. Duparc l'envoie chez les Hurons dont il connaissait le triste état sous le rapport religieux. Travaux inutiles pendant plusieurs années."]

work made such progress that barely three years had elapsed from the death of that praiseworthy chief when not even one person in the whole nation remained obdurate.

Regarding the present, Most Reverend Father, all is, I hope, placed in safety. That savage nation seems to profess the faith with unfeigned heart. The sacred house hardly contains the multitude of christians, although it is seventy brasses long. Thrice a day they assemble to pray and listen, and even four times on feast-days, when barely a brief moment is left to take food; this is due to their burning ardor in approaching the sacred tribunal. The day's labor consists in visiting the sick, in settling disputes, in correcting those who are delinquent, in giving sermons, in instructing the children, and in administering the sacraments. Reverend Father St. Pé, the superior of the mission, taking pity on me, who am nearly sixty, has provided me with a companion who may devote himself entirely to the work in this vineyard of the Lord. Being now old and having but little health, I greatly lament to find myself unfit to learn the tongues of the savages who live in my neighborhood, and who have not yet been cleansed in the sacred font.

ARMAND DE LA RICHARDIE, S.J., missionary.

[Endorsed: "Letter of Father Armand de la Richardie from the Mission of l'Assomption among the Hurons, june 21, 1741, to the Very Reverend Father General."]

[Endorsed: "After having been 2 years among the Hurons (at Quebec?), Father Duparc sent him among the Hurons, of whose sad condition regarding religion he was aware.[4] Fruitless labors, during many years."]

Deux lettres à Madame Aulneau.

Au Sault St. Loüis ce 3e 8bre. 1741.

MADEMOISELLE Ma Tres chere Mere et sœur en J. C.

si j'ay eté ravi de recevoir La Lettre que vous m'avez fait L'honneur de m'ecrire cette année, j'ay été aussi sensiblement affligé d'apprendre que vous avez été si long tems malade. Le bon Dieu vous avoit jusqu'a Lors envoyé des croix bien pesantes et bien difficiles a porter, et malgré Le Saint usage que vous en aviez fait, il ne vous trouvoit pas encore assez purifiée, ni digne de Luy. il vous a frappé dans votre propre personne, comme un autre Job, que son saint nom soit beni. Je suis tres persuadé que La maniere dont vous avez supporté cette affliction personnelle, vous aura attiré bien de nouvelles grâces, augmenté vos merites devant Le Seigneur, et enrichi considerablement La couronne qu'il vous prepare dans le ciel. a considerer Les choses naturellement, je ne puis que m'affliger du derangement de votre santé: mais a les prendre du côté de la religion, Je ne puis que benir Le bon Dieu des nouvelles epreuves ou il vous met, a cause des avantages solides que vous en retirez pour votre perfection ne vous faites pas une peine, Ma tres chere Mere, de n'avoir pu me rien envoyer cette année. ce qui est différé ne sera pas perdu, Les pauvres sauvages en patiront pendant un an

Two letters to Madame Aulneau.

SAULT ST. LOUIS, October 3, 1741.

MADEMOISELLE, My Dearest Mother and sister in Jesus Christ,

I was delighted with The Letter you did me The honor to write this year; but I was also much pained to learn that you had been suffering from so long a sickness. Our good God had until Then been sending you crosses burdensome and very difficult to carry, and although you made A Pious use of them all he did not find you sufficiently chastened or worthy of Him. He now smites you in your own person like another Job; blessed be his holy name! I am firmly convinced that The way you bore this personal affliction will have drawn down upon you new graces, increased your merits in Our Lord's sight, and greatly enriched The crown he has prepared for you in heaven. From an earthly point of view I can but grieve at the impairing of your health; but looking upon it in a supernatural light, I bless Our good God for the new trials in the midst of which he places you, and this, on account of the profit you draw from them for your perfection. My dear Mother, do not take it to heart if you have not been able to send me anything this year. What is postponed is not lost. The poor savages may be inconvenienced a little for a year, but you will still have all the merit of Your good intentions. When I ask you for charity for my Iroquois, it is always

mais vous aurez toujours a cet egard le mérite de La bonne volonté. quand je vous prie de faire La charité a mes Iroquois, c'est toujours a condition que vous pourrez le faire commodement et sans vous gener, car si je croyois que cela vous incommodat Le moins du monde je serois Le premier a vous prier de ne Leur rien envoyer.

un bon fils ne doit rien cacher de ce qui Le regarde a une bonne mere qu'il aime et dont il est aimé. Je vous diray donc que cette année L'hyver ayant eté plus Long et plus rude qu'il n'avoit été de memoire d'homme en canada, j'ay aussi été plus incommode de La goute, que je ne L'avois été les autres années. Je suis actuellement arresté dans ma chambre, sans pouvoir mettre un pied devant L'autre. Jugez de mon embarras, etant seul dans La mission. car Le Pere Delauzon est a Quebec, et Le troisieme missionnaire qui n'est icy que depuis quatre jours et qui n'entend pas un mot de la langue, ne peut rien faire avec Les Sauvages. quelque douloureuse que soit la goute, Je commence a m'y accoutumer: mais j'ay eu tout L'hyver une autre espece de maladie, qui sans être douloureuse, m'inquiette beaucoup plus que la goute. ce sont des vertiges qui m'ont souvent fait faire des saults perilleux, et qui pourroient bien a La fin me faire casser La tête on m'a fait bien des remedes, qui m'ont un peu soulagé, mais non pas entierement gueri. je suis saisi de tems en tems de certaines frayeurs subites, dont je ne suis pas le maître, et qui m'empeschent de rester seul dans un endroit. priez Dieu, Ma tres chere mere, qu'il me delivre de cette incommodité, ou que du moins elle ne me rende pas inutile a mes sauvages.

with the understanding that it can easily be done and without inconveniencing yourself; for if I thought that it would put you out in The least degree, I should be The first to beseech you not to send Them anything.

A dutiful son ought to keep nothing that concerns Himself from a fond mother whom he holds dear and by whom he is loved. I shall tell you therefore that as This winter has been the Longest and the most rigorous in canada in the memory of man, I have naturally been more troubled by The gout than in preceding years. I am still confined to my room,—in fact, I am not able to move a foot. Just imagine my perplexity being practically alone in The mission, for Father Delauzon is at Quebec, and The third missionary,[5] who has been here only four days, not understanding a word of Iroquois, can do nothing for The Savages. Painful as my infirmity is, I am beginning to get used to it, but throughout The winter I have been troubled by another kind of sickness, which, although not painful, gives me greater cause for apprehension than the gout. I suffer from vertigo; it has caused me to make more than one perilous leap, and may end by my breaking my neck. They have tried many remedies on me, which have done me some good but have not effected a perfect cure. At times I am seized with a sudden uncontrollable fear, which prevents my being left alone anywhere. Pray God, My dearest mother, that he may deliver me from this evil, or at least that I become not quite useless to my savages.

The chicachias continue to burn all the french who fall into their hands. The English, who are settled among them, incite them to this barbarous practice, and often take part in tormenting The french more

Les chicachias continuent a brûler tous les françois qu'ils peuvent attraper. ce sont Les Anglois etablis parmi eux qui leur inspirent cette barbarie et qui souvent se joignent a eux pour tourmenter plus cruellement Les françois. nos sauvages sont continuellement en guerre avec les chicachias, et ils nous amenent de temps en tems bon nombre d'esclaves mais au lieu d'user de represailles et de les brûler, on les adopte dans le village, on les instruit de nos mysteres et on Les met dans La voye au ciel par le Saint bapteme. c'est par là que nôtre mission s'augmente considerablement tous les ans, aussi bien que par Les familles etrangeres qui viennent volontairement s'etablir parmi nous. Les instructions continuelles, Le soin des malades, Les querelles des sauvages et toutes les autres affaires du village qui doivent nécessairement passer par Les mains des missionnaires, nous donnent souvent tant d'occupation qu'il nous faut prendre Le temps de La nuit pour dire notre office et faire nos autres prières. Le Jesuite flamand que le Pere saint Pé a eu la bonté d'envoyer a notre secours, ne pourra nous soulager que dans un an d'icy qu'il sçaura un peu La Langue pour soutenir tant de travaux, il faudroit une santé plus robuste que la mienne. demandez a nôtre Seigneur qu'il me donne les forces nécessaires et soyez persuadée de L'estime, de L'affection, et du respect filial avec Lequel j'ay l'honneur d'etre

Ma tres chere Mere

Votre tres humble et tres

obeiss^{t}. serviteur et fils.

F Nau de la Comp^{e}. de Jesus.

cruelly. Our savages are always at war with the chicachias, and from time to time they bring in a large number of slaves; but instead of retaliating by burning them at the stake, they adopt them in the village, instruct them in our mysteries, and by Holy baptism place Them in The way of reaching heaven. By this means our mission increases greatly every year, as well as by outside families coming from a distance who willingly settle down among us. The continual instructions, The care of the sick, settling The quarrels of the savages, and all the other affairs of the village, which must needs be seen to by the missionaries, keep us so busy that it is sometimes far into The night before our breviary is said or our other prayers attended to. The flemish Jesuit, whom Father saint Pé had the kindness to send us, will be able only after a year to be of some service. By that time he will have acquired some knowledge of The Language. To accomplish all the work to be done would require a more robust constitution than mine. Ask our Lord to give me the strength I need, and be assured of The esteem, affection, and filial respect with Which I have the honor to remain,

My dearest Mother,
Your most humble and most
obedient servant and son,
F. NAU, of the Society of Jesus.

LORETTE, april 23, 1742.

I HAVE read over and over again, my very dear sister in Jesus christ, the kind and edifying letter that you did me the honor to write. No one could be more sensible of all the marks of friendship you

À Lorette le 23 avril 1742.

Jay lu et relu avec une satisfaction infinie la lettre obligeant et edifiante que vous m'avez fait l'honneur de m'ecrire, ma t. ch. sœur en Jesus christ. on ne peut etre plus sensible que je le suis, a toutes les marques d'affection que vous me donnez; soyez persuadée de mon parfait retour, et que je n'oublierai jamais toutes les gracieusetez que vous m'avez faites. continuez, s'il vous plait a prier pour moi, et pour mes pauvres sauvages. j'ay eu cette année une grande désolation de les voir souffrir la faim, sans pouvoir les soulager; non faute dargent precisement mais par la disette des bléds qui n'ont pas repondu aux belles apparences de l'eté passé. ce qui m'afflige encore a present c'est que nous sommes menacés dans ces pays d'une disette encore plus grande, que celle de l'an passé, quand les Bleds ont été prets de leur maturité, il sest mis des vers dans presque tous les epis, qui rongent une bonne partie des grains, ou plutot qui mangent toute la fleur. et ne laissent que l'ecorce. à la verité mes sauvages recueilleront un peu plus de blé d'inde; qu'ils ne firent l'an passé, mais leurs terres sont si ingrates, que la Recolte ne va jamais tout sur plus, qu'à les faire subsister la moitié de l'année; ce n'est que demi-mal, quand il y a du blé françois, pourvu que j'en achete en gros, que je leur prete en détail, a payer quand ils pourront. ce qu'ils font assez exactement quand ils ont gagné quelque chose. mais quand je ne puis leur procurer ce secours, ils sont obligés de se disperser de côté et dautre pour chercher leur vie, ce qui ne préjudice pas peu au spirituel. car vs savez qu'on se sanctifie rarement en voyageant

bestow than I am, and be assured that I am really grateful, and that I shall never forget all the kindness you have lavished on me. Please continue to pray for me and my poor savages. This year I have been in utter desolation at seeing them suffer from hunger, without being able to come to their relief,—not precisely for want of money, but on account of the scarcity of wheat which failed to realize the bright anticipations of the early summer. And what now afflicts me still more is, that we are threatened throughout the land with a famine more dreadful than that of last year. Before the Grain began to ripen, worms attacked nearly every ear, and devoured most of it, or rather they ate away the kernel and left only the shell. My savages, nevertheless, will gather a little more indian corn than last year, but their lands are so poor that the Harvest supplies their wants for only half the year, at most. The evil is diminished by half when there is french wheat, and I am able to buy it at wholesale and deal it out to them in small quantities, allowing them to pay me when they can, which they do quite faithfully when they are able to earn a little. But when I am not able to help them in this way, they are obliged to scatter right and left to find food, which is prejudicial in no slight degree to their spiritual interests. For, as you know, sanctity is rarely acquired by traveling about. I must needs give my consent to it rather than see them perish with hunger.

I deeply sympathize with our Fathers at Luçon; when you chance to meet them, remember me kindly to them, and to Reverend Father Lafite more particularly. I was all the more surprised at what you told me about him, because when I was in france, Monseigneur

beaucoup. cependant je suis obligé dy consentir de peur qu'ils ne perissent de faim.

je plains infiniment nos P.P. de Luçon, quand vous les verrez, assurez les tous de mon respectueux souvenir, et en particulier le R. P. Lafite. Je suis d'autant plus surpris de ce que vous me marquez a son sujet, qu'il paroissoit, quand j'etois en france, que Monseigneur avoit pour lui des sentiments tres favorables. nous sommes icy sur le qui vive, nous avons un nouvel Eveque qui paroît bon zelé, mais on nous assure, quil est fortement prevenu contre tous les R^lgx il vint lan passé presque en debarquant dans ma mission, il parut assez content de ma Reception et toutes les fois que je lay vu depuis, il m'a fait bien des gracieusetez.

je ne souhaite pas non plus que vous, que votre Sulpiciere vienne dans ces pays-cy. parce-qu'il ny fait pas bon pour ceux qui ont la moindre atteinte du mal de Poitrine. il y a encore dautres raisons que je ne puis pas vous dire, mais en general je puis vous assurer, que vous auriez bientôt le déplaisir d'apprendre, qu'il y seroit mécontent. vous ne me parlez point du jesuite, ou est-il, que fait-il? oh pour celuila, si le Bon Dieu lui inspiroit de venir nous joindre, cela me feroit grand plaisir, mais amoins, que le bon Dieu s'en mêle, je ne le souhaite pas non, Mais avant de finir, permettez moi de vous demander une chose, qui est de m'amasser chez vous et ailleurs ou vous pourrez en trouver de la graine de porreaux. le plus que vous pourrez men envoyer pour moi et pour nos P.P. du Collége, parceque ces sortes de graines ne meûrissent presque jamais dans ce pays cy. Je me recommande instamment a vos SS.

entertained a very high opinion of him. We are here on the *qui vive*. We have a new Bishop, who seems to be kind and zealous; but they say that he is strongly prejudiced against Religious in general. He came to my mission last year, almost immediately after landing in the country, and seemed well pleased with the Reception I gave him; and every time I have had occasion to meet him since, he has showed me much kindness.[6]

I am not anxious to see your son, the Sulpitian, come over to this country, because the climate is not at all favorable for those who suffer in the least from weakness of the Lungs. There are other reasons, which I cannot state; but, in general, I can assure you of what you would soon have the disappointment of hearing, that he would be dissatisfied. You say nothing in your letter about your other son, the jesuit: where is he and what is he doing? For him, if, following the inspiration from God, he should come to join us here, I should be delighted to see him; but unless it be God's own doing, I should not wish to see even him among us. Before concluding, let me make one request: gather and send out to me and to our Fathers at the College as much porret-seed as you can from your own garden, or from anywhere else you may find it, for in Canada this seed very seldom ripens.[7] I recommend myself very earnestly to your Holy prayers, assuring you in turn that you will not be forgotten in mine.

I am, with the sincerest friendship and respect, in Our Lord,

Your very humble and
very obedient Servant,
DEGONNOR, Jesuit Missionary at Lorette.

prières, vous assurant, que vous ne serez pas oubliée dans les miennes.

Je suis avec le plus respectueux attachement en N. Sg^r^

V. t. h. et
t-o S^r^
DEGONNOR J. M. de L

[Endorsed: "A Mademoiselle Mademoiselle Aulneau au Montiers sur le Lay prez de Luçon, en bas Poitou. recommande au R Pere procureur du College a La Rochelle."]

[Endorsed: " To Mademoiselle, Mademoiselle Aulneau, at Montiers, on the Lay, near Luçon, in lower Poitou. Recommended to the Reverend Father procurator of the College at La Rochelle."]

CCXVI—CCXXII

DOCUMENTS OF 1740-50

CCXVI.—Lettre du P. Joseph Aubery, au nom des Abnakis du Canada, au Doyen du Chapitre de Chartres. [Late in 1749]

CCXVII.—Catalogus Perſonarum & Officiorum Provinciæ Franclæ Societatis Iesu, exeunte anno 1749. Missiones Americæ Septentrionalis in Nova Francia

CCXVIII.—Mémoire par le P. Claude Godefroi Coquart, sur les Postes du Domaine du Roi. N. p., 5 avril, 1750

CCXIX.—Mission de Tadoussac, 1740-50. Journaux des PP. J. B. Maurice et C. G. Coquart

CCXX.—Lettre du Père Vivier, Missionnaire aux Illinois, au Père * * *. Aux Illinois, 8 Juin, 1750

CCXXI.—Relation du voyage de la Belle rivière fait en 1749, sous les ordres de M. de Celoron, par le P. Bonnecamps. À Québec, 17 Oct., 1750

CCXXII.—Lettre du Père Vivier, de la Compagnie de Jésus, à un Père de la même Compagnie. Aux Illinois, le 17 Novembre, 1750

SOURCES: Doc. CCXVI. we copy from Merlet's *Histoire des relations des Hurons et des Abnaquis du Canada avec Notre-Dame de Chartres* (Chartres, 1858). Doc. CCXVII. we obtain from an apograph in the archives of St. Mary's College, Montreal. Doc. CCXVIII. follows the original MS. at Ottawa. Doc. CCXIX. is copied from *Rapport sur les missions du Diocèse de Québec*, March, 1864, pp. 46-52. Docs. CCXX. and CCXXII. we reprint from *Lettres édifiantes*, t. vii., pp. 60-64, 65-82. In publishing Doc. CCXXI. we follow apographs in the Massachusetts Historical Society's library and in the archives of St. Mary's College, Montreal.

Lettre du P. Joseph Aubery, au nom des Abnakis du Canada, au Doyen du Chapitre de Chartres.

MONSIEUR:

Il y a une soixantaine d'années environ que vostre illustre compagnie voulut bien contracter une union d'adoption par laquelle elle regardoit la nation *Abnakise* du Canada comme ses frères, quoique les Chefs de cette nation, n'osant pas s'élever si haut, se contentassent et se trouvassent infiniment honorez et avantagez d'estre de cette illustre Compagnie les enfans. Elle leur envoya dès lors une chemise d'argent en reliquaire. Pour respondre à cet honneur et ce bonheur, cette nation, quelques années aprèz, n'ayant rien de plus précieux que ce qu'on appelle la pourcelaine, qui est icy leur argent et leur or, on en composa un collier de onze rangs environ et de six pieds aussi environ de longueur, orné autant qu'ils le peuvent de porc-épic; on l'enferma dans une boëste d'écorce travaillée aussi délicatement qu'on le peut faire en cette matière, et avant de l'envoyer à vostre illustre compagnie, feu le R. P. Vincent Bigot, supérieur alors de la mission, l'exposa dans l'église pendant huict ou neuf jours pour que, par les prières que firent les Sauvages, la Sainte-Vierge eust pour agréable l'union que l'on prétendoit renouveller et affermir pour toujours avec le chapitre de Chartres. Le présent fut envoyé, et

Letter from Father Joseph Aubery, in the name of the Abnakis of Canada, to the Dean of the Chapter of Chartres.

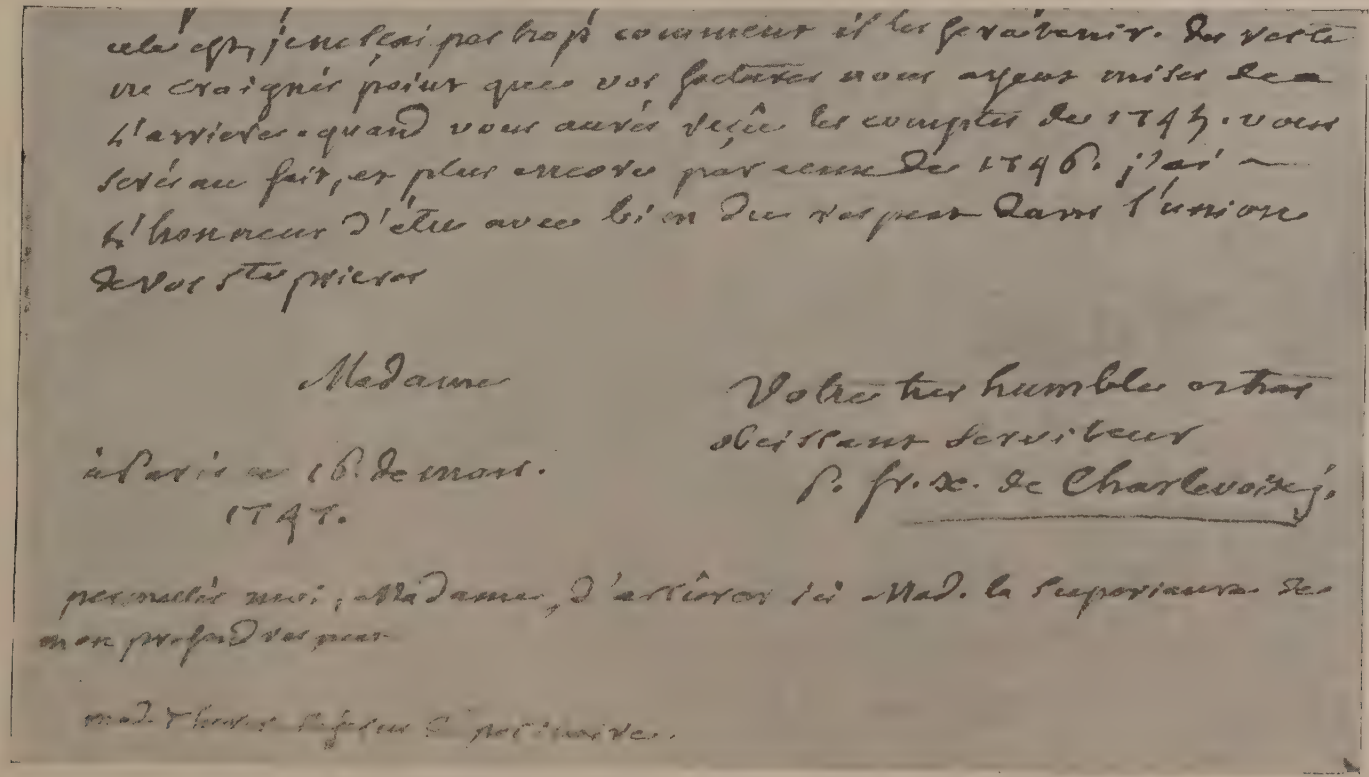
MONSIEUR,

It is some sixty years since your illustrious company consented to contract a union of adoption by which it regarded the *Abnakis* nation of Canada as its brethren,—although the Chiefs of this nation, not daring to exalt themselves so high, contented themselves and were infinitely honored and benefited in being the children of that illustrious Company. You sent them at that time a silver chemise as a relic. To respond to that honor and kindness, this nation, some years afterward, having nothing more precious than that which is called "porcelain," which is their silver and gold here, formed a collar thereof; it contained about eleven rows of beads, and was also about six feet long, and ornamented to the best of their ability with porcupine-quills. It was enclosed in a box of bark worked as delicately as this material can be worked; and, before sending it to your illustrious company, the late Reverend Father Vincent Bigot, then superior of the mission, exposed it in the church for eight or nine days,—in order that, through the prayers which the Savages offered, the Blessed Virgin might be pleased with the union which they designed to renew, and to establish forever, with the chapter of Chartres. The present was sent, and you had the

vous eustes la bonté d'y respondre magnifiquement par une image de la Saint-Vierge d'argent, toute semblable à celle que vous conservez dans votre église souterreine. Il y a maintenant 49 ans, et il y en aura 50 au printemps, selon que le marque la lettre de feu M. d'Ormeville, alors chanoine à Chartres, député par le chapitre pour escrire au dit feu le R. P. Vincent Bigot. J'étois avec luy en la mission et ce fut cette année que je dis ma première messe, laquelle j'ay de nouveau célébrée hier pour la deuxième fois, après 50 années de prestrise et de mission.

C'est cette union que nos Chefs, au nom de toute la mission, veulent à présent renouveller. Il est vray que vos présens exposez dans l'église leur en rappellent continuellement la mémoire, mais ils veulent la rafraischir et comme si elle estoit faite de nouveau. Ils demandent que je vous le témoigne; s'ils avoient quelque chose de précieux ils l'enverroient comme leur lettre; de la porcelaine vous en avez desja un et il ne seroit d'aucune utilité. Ils vous prient donc que vous ayiez la bonté de regarder cette lettre comme une marque très-sincère et authentique des sentimens de leurs cœurs, pour que vous, Monsieur et tous les Messieurs de vostre Compagnie, les veuillent bien continuer de regarder et d'aider comme leurs enfans spirituels; et, en effet, j'attribue à vos prières en partie que toute cette nation de la mission où je suis, aye fait un progrès considérable dans l'esprit du christianisme, que ce soit la plus fidelle et la plus attachée et au service de Dieu et à celui du Roy.

Je vous prie donc, monsieur, comme à la teste du



FACSIMILE OF HANDWRITING OF PIERRE FRANÇOIS XAVIER DE CHARLEVOIX, S.J.

[Selected from MS. in archives of St. Mary's College, Montreal.]

goodness to respond thereto magnificently by an image of the Blessed Virgin in silver, exactly like the one which you preserve in your subterranean church. It is now 49 years since then, and in the spring will be 50, according to the date of the letter of Monsieur d'Ormeville, then canon at Chartres, appointed by the chapter to write to the said Reverend Father Vincent Bigot. I was with him in the mission, and that was the year when I said my first mass,— which I newly celebrated yesterday for the second time, after 50 years of priesthood and of mission work.[8]

It is this union that our Chiefs, in the name of the whole mission, wish now to renew. It is true that your presents, exposed in the church, recall to them the memory of it continually; but they wish to freshen it, and consider it as if it were made anew. They ask me to inform you of this; if they had anything precious, they would send it as their letter; as to porcelain, you already have one, and it would be of no use. They beg you, therefore, to have the goodness to regard this letter as a very sincere and authentic mark of the sentiments of their hearts, that you, Monsieur, and all the Gentlemen of your Company may consent to continue to regard them and to aid them as your spiritual children; and, in fact, I attribute it partly to your prayers that all this nation of the mission where I am has made considerable progress in the spirit of christianity. May it be the most faithful and the most attached to the service of God and to that of the King.

I pray you, therefore, monsieur, as being at the head of the chapter of your illustrious Company, to receive this communication, to present it to your

chapitre de vostre illustre Compagnie, de recevoir cette parole, de la présenter à vos Messieurs, et d'écouter favorablement la prière de cette nation de S. François des Abnakis et de leur missionnaire, qui a l'honneur d'estre, quoique inconnu, avec un profond respect en union de vos SS. SS. et de ceux de vos Messieurs,

Monsieur

Votre très-humble et
très-obéissant serviteur,

Jos. Aubery, de la compagnie de Jésus.
missionnaire des Abnakis à
S. François.

Les chefs:

Michel Terrouërmant.
Jérôme Atecouando.
Nicolas Ouaouënouroué.
Pierre Thomas Pepiouërtnet.

Le chantre:

Joseph Louis Magɣiouiganbaouit.

Gentlemen, and to listen favorably to the prayer of this nation at St. François des Abnakis, and that of their missionary,—who, although unknown, has the honor to remain, with profound respect, in union with your Holy Sacrifices and those of your Gentlemen,

Monsieur,

Your very humble and
very obedient servant,
JOSEPH AUBERY, of the society of Jesus.
Missionary to the Abnakis at
St. François.

The chiefs:
Michel Terrouërmant.
Jérôme Atecouando.
Nicolas Ouaouënouroué.
Pierre Thomas Pepiouërtnet.

The chanter:
Joseph Louis Magwiouiganbaouit.[9]

Catalogus Perſonarum & Officiorum Provinciæ Franciæ Societatis Iesu, exeunte anno 1749. Missiones Americæ Septentrionalis in Nova Francia.

COLLEGIUM QUEBECENSE.

R. P. GABR. Marcol, Rector coll. & ſup. gen. Miſſ. ab Octob. 1748. Camp.

P. Claud. Joſ. Maria Canot, min. prof. theol. ſchol. præf. ſod. ſchol. conf. in temp. Lugd.

P. Ant. Gourdan. Lugd.

P. Maria[n] Lud. le Franc.

P. Mich. Guignas. præf. eccl. ſchol. ſod. civ. & ſtud. ſup. conf. in temp. Aquit.

P. Nicol. de Gonnor, proc. conf. in temp. Aquit.

P. Petr. de la Chaſſe, præf. ſpir.

P. Petr. Joan. de Bonnécamp, prof. Hydrog.

P. [Simeon] Bançais, novit. 1. an. admiſ. 29 Aug. 1749.

PROFESSORES NON SACERDOTES.

M. Joan. Bapt. de Neuville.

M. Renatus Macé.

Petr. Regis Billiard, theol. 1. an.

COADJUTORES TEMPORALES.

Alexand. Macquet, ſart.

Catalogue of the Persons and Offices in the Society of Jesus, for the Province of France, at the end of the year 1749: Missions of North America in New France.

COLLEGE OF QUEBEC.

REVEREND Father Gabriel Marcol, Rector of the college and superior-general of the Missions since October, 1748; of the province of Champagne.

Father Claude Joseph Marie Canot, minister, professor of scholastic theology, prefect of the sodality of the pupils, and confessor in the church; of Lyons.

Father Antoine Gourdan; of Lyons.

Father Marie Louis le Franc.[10]

Father Michel Guignas, prefect of the church, of the schools, and of the citizens' and higher students' sodalities, and confessor in the church; of Aquitaine.

Father Nicolas de Gonnor, procurator, and confessor in the church; of Aquitaine.

Father Pierre de la Chasse, spiritual adviser.

Father Pierre Jean de Bonnécamp, professor of Hydrography.[11]

Father [Simeon] Bançais, novice of the 1st year; admitted August 29, 1749.

PROFESSORS WHO ARE NOT PRIESTS.

Master Jean Baptiste de Neuville.

Master Réné Macé.

Anton. Lourſe, ædit. & fart.
Carol Boiſpineau, pharmacop. Aquit.
Georg. Denet, ſutor.
Jac. Ferchaud, coquus.
Joan. Bapt. Delvacq, empt.
Nicolaus le Clerc, ſoc. proc.
Petr. le Tellier, docet legere & ſcribere
Steph. Marin. Racine.

RESIDENTIA MONTIS REGII.

R. P. Joan. Bapt. de S. Pé, ſup. Aquit.
P. Franc. le Sueur, operar.
Car. Phil. Dohen, omn. offic. admin.

APUD HURONES.

P. Armand. de la Richardie*re* Aquit
P. Joan. Bapt. Franc. de Salleneuve
P. Petrus Dan. Richer.
P. Petrus Potier Gallo-Belg.
Petrus Gournay.

APUD IROQUÆOS.

P. Joan. Bapt. Tournois. Gallo-Belg.
P. Petr. Ren. Floquet.
P. Quintin. de la Bretonniere.

APUD ABNAQUÆOS.

P. Carol. Germain Gallo-Belg.
P. Guillelm. Ignat. Cohade. Tolof.
P. Joſeph. Aubery.
P. Simon Gounon.

Pierre Régis Billiard, theologian of the 1st year.

LAY BRETHREN.

Alexandre Macquet, tailor.
Antoine Lourse, sacristan and tailor.
Charles Boispineau, apothecary; of Aquitaine.
Georges Denet, shoemaker.
Jacques Ferchaud, cook.
Jean Baptiste Delvacq, buyer.
Nicolas le Clerc, procurator's assistant.
Pierre le Tellier, teaches reading and writing.
Étienne Marin Racine.

RESIDENCE OF MONTREAL.

Reverend Father Jean Baptiste de St. Pé, superior; of Aquitaine.
Father François le Sueur, missionary.[12]
Charles Philippe Dohen, in charge of all the departments.

AMONG THE HURONS.

Father Armand de la Richardie*re;* of Aquitaine.
Father Jean Baptiste François de Salleneuve.
Father Pierre Daniel Richer.
Father Pierre Potier;[13] Franco-Belgian.
Pierre Gournay.

AMONG THE IROQUOIS.

Father Jean Baptiste Tournois; Franco-Belgian.
Father Pierre Réné Floquet.
Father Quintin de la Bretonniere.

AMONG THE ABNAQUIS.

Father Charles Germain; Franco-Belgian.
Father Guillaume Ignace Cohade; of Toulouse.

P. Stephan. Lauverjat.

APUD MONTANENSES.

P. Godefridus Coquart.

APUD OUTAOUACOS.

P. Joan Bapt. de la Morinie. Aquit.

P. Petrus du Jaunay.

RESIDENTIA AURELIANENSIS.

R. P. Michaël Baudouin, Sup. gen. Aquit.

P. Guill. F[r]anc. Morand. Lugd.

Joan Franc. Parifel. Pharmacop.

Simon Maillard, omn. offic. adminiſt.

APUD ILLINENSES.

R. P. Alexand. Xav. de Guyenne, ſup.

P. Joſ. Julian. Fourré.

P. Lud. Vivier.

P. Philip. Watrin. Camp.

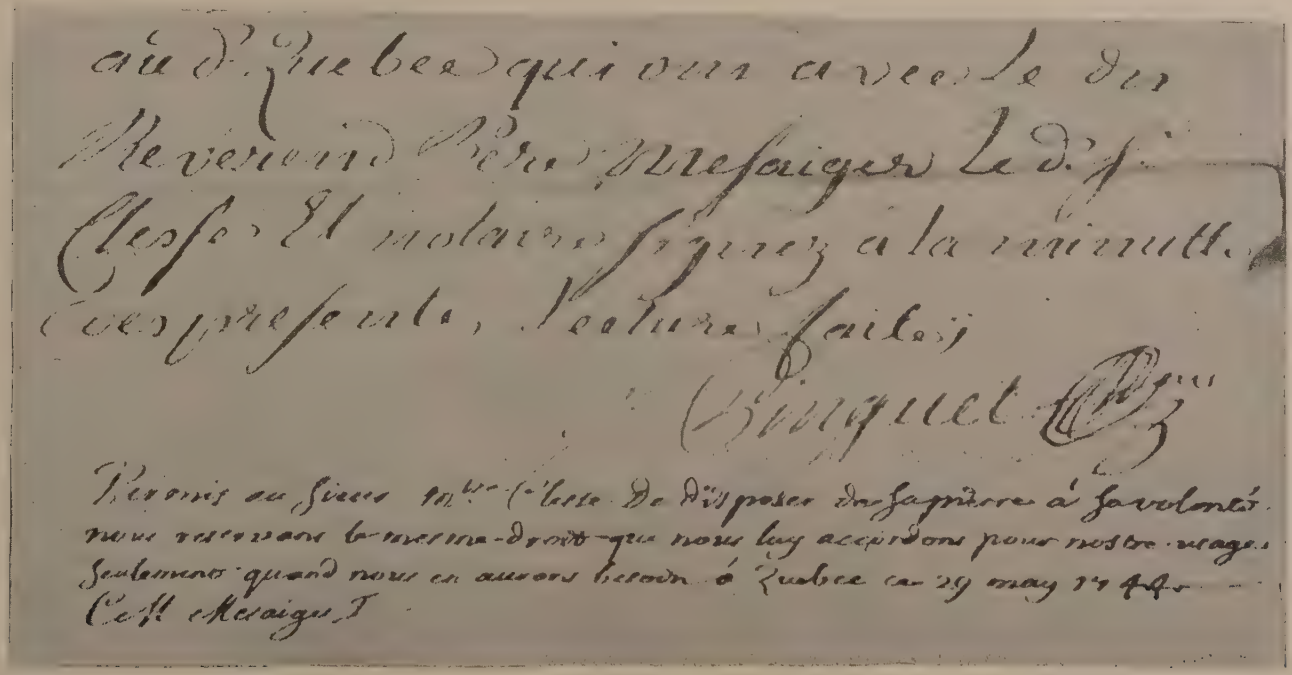
P. Sebaſt. Meurin Camp.

Carol. Magendie Aquit.

APUD TCHACTAS.

P. Nicolaus le Febvre. Gallo-Belg.

Sac. 34. MM. 2. Schol. 1. FF. 14. Soc. 51



FACSIMILE OF HANDWRITING OF CHARLES M. MESAIGER, S.J.

[Selected from MS. in archives of St. Mary's College, Montreal.]

Father Joseph Aubery.
Father Simon Gounon.[14]
Father Étienne Lauverjat.

AMONG THE MONTAGNAIS.

Father Godefroi Coquart.

AMONG THE OUTAOUACS.

Father Jean Baptiste de la Morinie; of Aquitaine.
Father Pierre du Jaunay.[15]

RESIDENCE OF [NEW] ORLEANS.

Reverend Father Michel Baudouin, Superior-general; of Aquitaine.
Father Guillaume François Morand; of Lyons.
Jean François Parisel, Apothecary.
Simon Maillard, in charge of all the departments.

AMONG THE ILLINOIS.

Reverend Father Alexandre Xavier de Guyenne, superior.
Father Joseph Julien Fourré.
Father Louis Vivier.
Father Philippe Watrin; of Champagne.
Father Sébastien Meurin; of Champagne.[16]
Charles Magendie; of Aquitaine.

AMONG THE TCHACTAS.

Father Nicolas le Febvre; Franco-Belgian.

Priests, 34; Lay Professors, 2; Scholastic, 1; Brethren, 14. Persons in the Society, 51.

Mémoire par le P. Claude Godefroi Coquart, sur les Postes du Domaine du Roi.

LA MALBAYE

LA Malbaye doit etre regardée comme La plus belle ferme du pays soit par la bonté des terres soit par la facilité dy elever des Bestiaux et autres avantages comme je le marquerai Cy apres.

Les terres y sont bonnes et en quantité. on auroit pu faire plus de desert qu'il ny en a, mais comme, on ne vouloit de bled que pour nourrir le fermier et ses engages on a laissé en friche ou en bois debout le plus beau pays du monde. on na pas meme fait valoir cette ferme comme on le pouvoit parcequon a toujours voulu faire voire qu elle contoit plus qu elle ne rapportoit, et que l acquisition qu on eu a faite du [*illegible in MS.*] batures n'etoit que pour empecher les sauvages du domaine dy venir traitter. on pourroit augmenter les terres en obligeant le fermier a defricher chaque année vn certain nombre d'arpents a prendre dans le bon terrain son bois de chaufage et le temps qu on pourroit leur indiquer pour cette besogne seroit celui qui se trouve entre les semences et les foins. Celui qui occupe aujourdhui la ferme est vn homme entendu et propre pour cette augmentation. Il a le succès a cœur, en le piquant d honneur et en luy fesant esperer quelque gratification proportionnée au travail qui seroit fait, on verroit bientost cette ferme agrandie, et par consequent d'un plus

Memoir by Father Claude Godefroi Coquart upon the Posts of the King's Domain.

LA MALBAYE.

LA Malbaye should be regarded as The most valuable farm of the country, on account of the quality of the soil, the facilities for raising Cattle there, and other advantages which I shall mention Hereafter.

The land there is good and abundant. They might have cleared more of it than they have done; but, as they desired only wheat enough to feed the farmer and his engagés, they have left uncleared or in woods the finest region in the world. Those people have not even made this farm as valuable as they might have done, because they have always preferred to show that it was worth more than it yielded, and that their acquisition of [*illegible in MS.*] was only to prevent the savages of the domain from coming there to trade. The lands might be increased by obliging the farmer to clear every year a certain number of arpents, and to take his firewood from the good land; and the season that might be assigned to him for this work would be that which comes between the time for sowing seed and that for cutting the hay. The man who to-day occupies the farm is intelligent, and well qualified to undertake this enlargement. He has at heart its success; by making it a point of honor with him, and enabling

grand revenu et cela sans frais. Car le plus fort de ses engages a 50 Ecus. Il en a six, mais qui sont payés des marchandises qu on luy en voye et qu il leur donne sur le pied de la facture quil recoit supposé quil ait pour 1500 [*sic*] dengagés je ne crains point davancer qu il leur donne 1200ll du magasin. Ainsi point ou peu d'argent a debourser jusquici les marchandises ont eté portées trop haut et ne valoit rien cela fait qu'on a de la peine a trouver du monde. Il faut tacher d'envoyer du bon, et avoir prix raisonnable du [*illegible in MS.*] sous le nom de beaufort n'est pas bon pour faire des chemises, du Carisé a 54^{d} est trop cher aujourdhui. De plus on demande permission de venir faire du Godron sur les terres de la Malbaye. offrant de donner en forme de redevance le 15^{e} Baril, et de vendre au fermier Ce qu on en fera sur le pied de 20ll le baril. Si cette Entreprise etoit continuée chaque année comme on paroit en avoir envie lavantage seroit considérable, puisqu'on épuiseroit par sitost la Piniere. et comme les travaillans auroient besoin de vivre on leur en vendroit de la ferme sans l'incommoder, on attend sur cet article ces ordres de M L'Intendant qui empecheront de faire a la Malbaye ce qu on a fait Il y a quelques années a la baye St Paul pour le Godron. On y a envoyé des soldats et un sergent pour les contenir, qui travailloient pendant 5 mois on leur donnoit leurs vivres et vne petite gratification apres leur travail. pareil nombre de bons ouvriers occupés a la malbaye pendant le même temps produ[i]roit 250 Barils de Godron par an et ce a la porte de la ferme, tous les soirs, ils viendroient coucher dans les batimens. Ce profit est sur sans depenses et on

him to hope for some gratuity proportioned to the work that would be done, one would soon see this farm extended, and consequently bringing in a greater revenue, and that without expense. For the strongest of his engagés gets 50 Ecus. There are six of them, but they are paid in merchandise which is sent to him, and which he gives them upon the basis of the invoice that he receives. Suppose that he has 1,500 engagés; I am not afraid to assert that he gives them 1,200 livres' worth from the warehouse. Thus no money, or but little, has to be paid out. Hitherto the merchandise has been priced too high, and has yielded no returns; as a result, there has been difficulty in securing men. The merchants must try to send articles of good quality, and set a reasonable price. [*illegible in MS.*] under the name of "beaufort" is not good for making shirts; Canvas at 54 deniers is too dear at this time. Furthermore, some persons are asking permission to come to make Tar upon the lands of la Malbaye, offering to give as rent the 15th Barrel, and to sell to the farmer what they shall make at the rate of 20 livres a barrel. If this Enterprise were continued every year, as they seem to desire to do, the advantage would be considerable, since they would thus so soon exhaust the Pine forest; and, as the workmen would need food, it could be sold to them from the farm without inconvenience. Orders upon this point are expected from Monsieur The Intendant, which will prevent that being done at la Malbaye which was done some years Ago at baye St. Paul for Tar. Some soldiers were sent there, and a sergeant to keep them in order. They worked during 5 months, and were given their food and a small gratuity after their labor. A like number of good

assigneroit a ceux qui demandent a venir faire du Godron vne autre piniere qui est a deux lieues dans la Riviere.

Si on veut conceder des terres dans la Riviere de la Malbaye il se trouve bien des gens qui en prendroient, mais il faudroit inserer dans le contract defense de traitter non seulement avec les sauvages du domaine, mais aussi auec tous autres sauvages sous les peines les plus terribles. Cette concession joindroit bientost La Malbaye avec les Eboulemens et la Baye st Paul par le plus beau pays du monde.

Il a ete defendu par M^r^ Cugnet a son fermier de la Malbaye de traitter avec aucun sauvage: cette defense fit perdre lannée derniere vne grande quantité de Martes et puis de 400L de Castor qui furent portés a la Baye st Paul par les sauvages Algonquins. Je crois quil faut continuer cette defense par rapport aux sauvages du domaine et donner ordre au fermier non seulement de recevoir mais d'attirer les sauvages etrangers et de traitter auec eux vivres et Marchandises comme la permission en fut donnée lautomne derniere a ma sollicitation. les mêmes sauvages sont encore dans les terres: Ils ont paru cet hyver a la baye st Paul, et Ceux qui sont accusés de traitter auec eux sont les nommes Jasmin et Jacques Perron. et les Pelleteries que les sauvages portent a la baye st Paul sont portes sur les terres du domaine.

on pourroit aussi accorder aux fermiers de la Malbaye et de la Comporté la moitié de leur chasse: Ils la font a la porte de chez eux, et cela ne leur fait point perdre de temps. elle leur a eté interdite autrefois par les difficultes survenues entre ceux qui

workmen occupied at la malbaye during the same time would produce 250 Barrels of Tar a year; and, this being at the gates of the farm, they could come to sleep every night in the buildings. This profit is sure, without any expenses; and to those who ask to come to make Tar there could be assigned another pine forest, two leagues up the River.

If it be desired to concede lands along the River of la Malbaye, there are many people who would take them; but it would be necessary to insert in the contract a prohibition against trading,—not only with the savages of the domain, but also with all other savages under the most severe penalties. This concession would soon join La Malbaye with les Eboulemens and Baye st. Paul, through the finest country in the world.[17]

Monsieur Cugnet[18] has prohibited his farmer at la Malbaye from trading with any savage; this prohibition caused a great quantity of Martens to be lost last year, and, since then, 400 Livres of Beavers, which were taken to Baye st. Paul by the Algonquin savages. I believe that it is necessary to continue this prohibition with reference to the savages of the domain, but to give orders to the farmer not only to receive but to attract the savages who live outside of it, and to barter food and Merchandise with them, as permission therefor was given last autumn at my solicitation. The same savages are still in the country, and appeared this winter at baye st. Paul. Those who are accused of trading with them are the men named Jasmin and Jacques Perron; and the Peltries which the savages take to baye st. Paul are produced upon the lands of the domain.

There might also be accorded to the farmers of la Malbaye and of la Comporté half the proceeds of their

occupoient alors les deux fermes, difficultés qui ne subsistent plus. Cette permission qu on pourra leur faire valoir les encouragera a bien faire leur devoir.

L avantage que lon trouvera en fesant deserter les terres de la Comporté est trop sensible pour n'y pas porter son attention. J'ay deja insinué que 8 hommes pendant cinq mois a 20 ou 25ll par moi[s] feroient bien de louvrage. La ferme de la Malbaye les nourrira, elle a cette année environ 400 minots de bled, c'est a dire presque la moitié plus qu'il ne luy en faut. Comme il faudra bruler le bois les deux premieres années ne montreront pas de profit. Mais quand on aura fait les soins la 2de ou la 3e année on verra la quantité quon en aura, et on fera venir des betes pour le consommer, supposé que la ferme de la malbaye ne puisse pas fournir assés d Eleves.

Comme il est arrivé autrefois que les fermiers de la Malbaye et de la Comporté etoient toujours en querelle ayant vne egalle autorité chacun dans sa ferme — on a proposé de rendre le fermier de la Malbaye seul maitre des deux fermes. Il fournit a celui de la Comporté ce qu il a besoin, et il recoit de ses Mains les denries et bestiaux en marquant le lieu dou ils sortent. depuis ce temps tout est en paix, ainsi je crois quil est a propos de maintenir cette supériorité au fermier de la Malbaye, qui repondra seul de ce qu'on luy enverra pour les deux fermes, et de ce quelles produiront par consequent ce sera au dit fermier de la Malbaye que sera confiée lentreprise qu'on projette sur les terres de la Comporté en luy ordonnant de choisir les plus beaux Cantons et de constituer maitre de louvrage le fermier de la Comporte quand il ne pourra s'y trouver: et luy defendre

hunting; They hunt at the doors of their dwellings, and that causes them to lose no time. It was formerly forbidden to them on account of the difficulties arising between those who at that time occupied the two farms, difficulties which no longer exist. This permission, which may be made valuable to them, will encourage them to perform their duties faithfully.

The advantages that will be found in clearing the lands of la Comporté[19] are too important not to demand attention. I have already suggested that 8 men during five months, at 20 or 25 livres a month, would do a great deal of work. The farm at la Malbaye will support them; it has this year about 400 minots of wheat,—that is to say, a surplus of almost half the quantity that it needs. As it will be necessary to burn the forest, the first two years will not show any profit. But when that shall have been done, we shall see, in the 2nd or 3rd year, an abundant produce; and animals will be brought to consume it, in case the farm of la malbaye cannot furnish enough animals of its own Breeding.

As formerly it happened that the farmers of la Malbaye and of la Comporté were always quarreling, both having equal authority in their respective farms, it was proposed to make the farmer of la Malbaye sole master of the two farms. He furnishes the one at la Comporté what he needs, and receives from his Hands the commodities and cattle, noting the place whence they come. Since that time, all is at peace; so I believe that it is well to continue this superiority of the farmer of la Malbaye, who alone will answer for what shall be sent him for the two farms, and for what they shall produce. Consequently, it will be the said farmer of la Malbaye to whom will be entrusted the enterprise that is being

de se servir des hommes employés a deserter. Les terres de la Comporté pendant les foins ou les recoltes, a moins que les foins ou les grains ne soient exposès a se perdre faute de monde et de diligence. Les occuper ailleurs pendant ces deux saisons, ce seroit trop retardu l'ouvrage.

Les Bestiaux sont sans contredit le principal objet dans les deux fermes, et plus on en Elevera plus le profit sera considerable; Il s'agit donc de chercher des prairies et des pacages pour les nourrir, ce qui ne sera pas difficile si les fermiers veulent s'en donner la peine. Mais il y a vne chose a observer, c'est que les differentes Especes d'animaux s'abatar disent: par Exemple on ne voit point a la Malbaye d'aussi beau[x] bœufs que dans Beaupré et dans la Cote du Sud. ne pourroit on pas envoyer vaches et bœufs de la grande Espece qui peu a peu se multipliant fourniroient les fermes de beaux animaux. 2° Les porcs sont extremement petites et les plus gros engraissés vous a peine a 180L pesant: Il y en a de monstreux a la petite Riviere, on pourroit en avoir de peines sans grands frais, Il n'en coute pas plus pour les nourrir, et on aura plus de lard. de bons ordres au fermier remedieroient a cela et lavantage seroit considerable. au lieu de sept ou 8 Barils de lard, que produisent 20 porcs on en auroit douze ou quatorze, et on ne seroit point oblige d'en achepter pour fournir les autres postes.

on pourroit obliger les fermiers a Elever plus de Brebis quil ne fait. Il se retranchera peut etre sur les fourages qui pourroient manquer: mais 1° Il en a toujours de reste et en quantité le printemps 2e Il sera toujours a temps au second voyage du batiment

planned for the lands of la Comporté,— directing him to select its most fertile Cantons, and to constitute the farmer of la Comporte master of the work when he himself cannot be there; forbidding him from using, during the hay or harvest time, the men employed to clear The lands of la Comporté,— unless the hay or grain be exposed to loss for lack of people and work. To occupy them elsewhere during these two seasons would retard the work too much.

The Cattle are beyond a doubt the principal object in these two farms; and, the more of them shall be Raised, the more considerable will be the profit. It is a question, then, of seeking prairies and pasture-lands to feed them, which will not be difficult, if the farmers will give themselves the trouble. But there is one thing to be observed, which is, that the various Kinds of animals are degenerating; for Example, one does not see at la Malbaye so fine oxen as at Beaupré and on the South Shore. Could there not be sent cows and bulls of the large Varieties which, multiplying little by little, would furnish the farms with fine animals? 2nd, The pigs are extremely small, and the fattest of them hardly weigh 180 Livres. There are some enormous ones at the little River; one could have some of that breed without great expense; It costs no more to feed them, and there would be more pork. Proper orders given to the farmer would remedy that, and the profit would be considerable. Instead of seven or 8 Barrels of pork, which 20 pigs now furnish, they would have twelve or fourteen; and they would not be obliged to buy pork to furnish to the other posts.

The farmer could be obliged to Raise more Sheep than he is raising. He will, perhaps, plead that fodder might be lacking; but, 1st, He always has a

d'envoyer a Quebec ce qui prevoira ne pouvoir hyverner: 3° Si le dernier article avoit lieu il sortiroit de la Malbaye un grand nombre de moutons chaque année, au lieu de 20 qu'on Envoye ordinairement. Les moutons ne sont pas de depense et il est etonnant qu'a la Malbaye il n'y ait point vn troupeau de 2 ou 300. Il s'en trouve a peine 50 pendant l hyver.

Je ne dis rien des volailles, c'est vn petit objet on peut toujours encourager a en Elever, mais les filles occupées a Elever les veaux et les agneaux peuvent difficilement donner leurs soins au reste. d ailleurs le menage est considerable. Il faut battre le laict deux ou trois fois par semaine, on peut dire en leur rendant justice quelles sont occupees toute la journée au de la même de leur force. Les deux fermes donnent chaque année 30 a 40 couples de poulets, quelquefois moins, c'est tout ce qu'on peut en Exiger.

En general voici ce qui peut sortir de la Malbaye cette année; Les fermes garnies: 4 ou 6 bœufs, 25 moutons, 2 ou 3 vaches, 1200 L de lard, 14 a 1500 L de beur, un baril de saindoux. Si on ne faisoit pas travailler a la comporte Il sortiroit 4 ou 500 L de lard de plus et plus de 100 minots de bled: quant aux moutons il faudroit ordonna quon ne donnat que les Veliers et quon gardat toutes les brebis on s'appercevroit l'année prochaine de l'augmentation.

Il y a vn dernier article qui ne seroit point a negliger, c'est la pesche du saumon. Communément les fermiers en font leur provision et rien de plus, mais si on leur fournissoit des Rets, Il leur seroit facile d'en saler vne grande quantité surtout dans

large surplus of it remaining in the spring; 2nd, There will always be time enough, at the second voyage of the ship, to send to Quebec such animals as he will foresee cannot pass the winter; 3rd, If this last point received attention, a great number of sheep would leave la Malbaye every year, instead of the 20 that are generally Sent. The sheep do not cause expense, and it is astonishing that there is not at la Malbaye a flock of 2 or 300. There are hardly 50 there during the winter.

I say nothing of the poultry; this is a small matter. Encouragement for Raising them can always be given; but the girls, who are occupied in Raising the calves and lambs, can hardly give their attention to the rest; besides, the housekeeping is considerable. They have to churn the milk two or three times a week; to do them justice, it can be said that they are busy all day, even going beyond their strength. The two farms every year give from 30 to 40 pairs of chickens, sometimes fewer; that is all that can be Expected from them.

In general, the following is what la Malbaye can produce this year; provisions for The farms; 4 or 6 oxen, 25 sheep, 2 or 3 cows, 1,200 Livres of pork, 14 to 1500 Livres of butter, one barrel of lard. If the men there did not have to work at la comporté, the farm would produce 4 or 500 Livres of pork more than the above, and more than 100 minots of wheat. As for the sheep, it ought to be ordered that only the Males be sold, and that all the ewes be kept; the following year an increase would be perceived.

There is one last item which is not to be overlooked; it is the salmon-fishing. Usually the farmers get from it their supply, and nothing more; but if they were furnished with Nets, It would be easy for

les années ou il donne plus abondamment: Ce ne seroit point vn surcroit de travail, puisque la pesche est dans La Riviere et sur le bord de la baye.

Si la ferme de la Malbaye n'est pas aujourdhuy sur le pied ou elle devroit etre, Il faut en attribuer la cause au frequent changement de fermiers, soit quils ne fussent pas tels quon les vouloit, soit pour d'autres raisons, Ce qui est certain, cest que ceux qui occupoient la ferme avant celui qui l'occupe aujourdhuy laissoient tout deperir, Les chardons etouffoient le bled, les Bestiaux netoient pas arreter par les clotures, tous ceux qui on vu la Malbaye dans ces temps la peuvent certifier la verité.

Ils diroient aussi quil nont jamais vu la Malbaye sur vn si bon pied quelle est aujourdhuy. on n'y voit ny chardons ni bled noir, toutes les clotures sont en Etat, et Joseph Dufour a vn talent particulier pour faire tout profiter. Si on peut l Engager a continuer ses services on s'en trouvera bien. Cependant dès l annèe derniere Il vouloit sortir: Voici ses Raisons. presque tous ses gages passent pour L Entretien de la famille. Il a trois grandes filles qui servent au menage, et vn garcon pour les etables. S'il nauoit point les filles il seroit obligé de prendre des servantes a qui il faudroit donner gages. Son ainée est a la tete de la ferme pour le Menage elle na que 50ℓℓ par an. Il demande quon augmente les gages de cette fille jusqua la concurrence de 100ℓℓ et qu'on donne 20 Ecus a sa seconde. par la Il sera plus a son aise et il prie M. l'Intendant d'avoir Egard a sa demande. de plus Il a 8 moutons dans la ferme qui sont a lui: jusqu'ici M Cugnet en a toujours pris la laine, et il a payée celle qui luy etoit absolument

them to salt a great quantity, especially in the years when that fishery yields most abundantly. This would not be an increase of work, since the fishing is done in The River, and upon the shores of the bay.

If the farm of la Malbaye is not to-day upon the footing on which it ought to be, the cause must be attributed to the frequent change of farmers,—either because they were not such as were desirable for the post, or for other reasons; What is certain is, that those who occupied the farm before the man who now occupies it let everything go to ruin. The thistles were choking the wheat, the Cattle were not kept in by the fences; all those who saw la Malbaye in those times can certify to the truth of this.

They would also say that they have never seen la Malbaye upon so good a footing as it now is. One sees there neither thistles nor black wheat, all the fences are in Place, and Joseph Dufour has a special talent for making everything profitable. If he can be Induced to continue his services, it will be a benefit to his employer. Last year, however, He wished to leave; Here are his Reasons: Nearly all his wages are used in The Support of his family. He has three grown daughters who help him in carrying on the establishment, and a boy for the stables. If he had not these girls, he would be obliged to hire servants, to whom he would have to give wages. His eldest girl is at the head of the farm; for the Housekeeping she gets only 50 livres a year. He asks that the wages of this girl be increased to the amount of 100 livres, and that 20 Ecus be given to the second; with this He will be more comfortable, and he prays Monsieur the Intendant to give Attention to his request. Moreover, He has 8 sheep on the farm which are his own; up to the present, Monsieur Cugnet

necessaire pour l'usage de sa famille, et demande qu'on veüille bien luy accorder la moitié des toisons de ses moutons. La laine est vn petit objet, quand aux gages quil demande pour ses deux filles, je crois quil feroit content, du moins devroit-il L'estre, si on donnoit 80ll a son ainée, et 50 a la cadette. Il merite quelque chose pour ses soins et son attention, et on peut dire a sa louange que jamais la Malbaye n'a été en si bon etat quelle est a present.

Total des gages des fermes 2060

TADOUSSAC.

Le poste de Tadoussac ne produit point beaucoup de Pelleteries 3 ou 4 paquets de Castor, 100 ou 120 Martres vne trentaine de loups cerviers, quelques Renards dans les années ordinaires, quelques livres de Bognons de Castor voila ce qu'il fournit les années communes. Le principal de ce poste c'est la chasse du loup marin qui se fait depuis le mois de decembre jusqu'a la fin de Mars: cette chasse est casuelle, cependant depuis que francois Dorée est commis à Tadoussac, le moins qu il ait fait chaque année c est 80 a 90 Bariques. elle seroit plus abondante s il y auoit plus de chasseurs, car elle manque rarement quand les sauvages s'y livrent auec ardeur, et cette bonne volonte depend vn peu de la maniere dont ils sont conduits par les commis, Celui qui les gouverne aujourdhuy en fait tout ce qu il veut et on risqueroit vn peu trop a le changer. 90 Bariques d'huile devroient naturellement produire 900 a 1000 peaux de loups marins, cependant il ne sort gueres que 5 a 600 parceque les sauvages en gardent beaucoup pour se chausser et habiller leurs enfants sans compter ce

has always taken their wool, and he has paid for what was absolutely necessary for the use of his family; and he asks that they consent to grant him the half of the fleeces of his sheep. The wool is a small matter; as to the wages he asks for his two daughters, I believe he would be satisfied — at least, he ought to be — if 80 livres were given to the elder, and 50 to the younger. He deserves something for his care and attention, and one can say in his praise that la Malbaye has never been in so good a condition as it is now.

Total wages of the farms, 2,060.

TADOUSSAC.

The post of Tadoussac does not produce many Peltries; 3 or 4 packages of Beavers, 100 or 120 Martens, some thirty lynxes, some Foxes in ordinary years, a few livres of Beaver Pouches,[20] — these are the things usually furnished every year. The principal occupation of that post is hunting the seal, which is carried on from the month of december to the end of March. This hunting is precarious; yet, since francois Dorée has been agent at Tadoussac, the least he has made every year is from 80 to 90 Casks of oil. It would be more abundant if there were more hunters, for it rarely fails when the savages give themselves up to it with enthusiasm; but this good will depends somewhat upon the manner in which they are managed by the agents. The one who at present governs them does with them whatever he wishes, and one would risk a little too much in changing him. The seals killed for 90 Casks of oil would naturally produce from 900 to 1,000 sealskins; yet hardly 5 to 600 are obtained, because the savages keep many of them to make shoes and to clothe their children, without counting

qui s en perd par leur peu de soin. Il seroit aisé d'augmenter le nombre des chasseurs dans ce poste ou il se trouve vne assés jolie jeunesse. on pourroit ordonner au commis de Chekȣtimi d'envoyer a Tadoussac les garcons orphelins. Ces enfants demeurent auec leurs parents ou auec d'autres et sont asses mal soignés, au lieu qu'étant a Tadoussac ils serviroient a gouverner les canots de ces jeunes gens qui sont en etat de chasser, au lieu que fans de pourvu de gouvernails, ou ils sont obligés d'en servir, ou ils se mettent deux pour chasser, ce qui diminue le nombre des canots. D'ailleurs la derniere maladie a beaucoup affligé les postes de Tadoussac et des islets de Jeremie et ces orphelins qui patissent dans les terres soit dans celles de Chekȣtimi, soit dans celles des islets Jeremie repeupleroient peu a peu le porte de Tadoussac, et la chasse en seroit plus avantageuse, puisque dés l'annee prochaine, au lieu de douze Canots qui chassent aujourdhuy, Ils en trouveroient 17 ou 18, et peut etre davantage. Ce projet fut proposé L automne derniere a M Cugnet qui donna en consequence ses ordres au commis de Chekȣtimi, il seroit a propos de les luy renouveller et de l'engager a faire tous ses efforts pour fournir du monde a Tadoussac, Il le pourroit faire sans endommager son poste, mais il faudra vaincre vne certaine Envie et vne certaine jalousie puisque insurmontable jusqu'a present parmi les commis. Le Missionnaire pourroit en attirer quelques vns mais il trouvera toujours les commis dans son chemin qui ne peuvent souffrir quil entre pour quelque chose dans les arrangemens qu'on peut prendre: ce qui parut bien lautomne derniere quand M Cugnet dit au

the skins lost by their lack of care. It would be easy to increase the number of hunters in this post, where there are a number of very capable young men. The agent of Chekoutimi might be ordered to send the orphan boys to Tadoussac. These children live with their relatives, or with others, and are quite poorly cared for; instead of such a life, they would, if they were at Tadoussac, aid in managing the canoes of those young men who are capable of hunting; these latter, if they are not provided with steersmen, either are themselves obliged to act in that capacity, or they go in pairs to hunt, which diminishes the number of canoes. Besides, the last epidemic has greatly afflicted the posts of Tadoussac and the Jeremie islets; and these orphans, who have to be drudges on the land, either at Chekoutimi, or on the Jeremie islets, would little by little repeople the port of Tadoussac; and the hunting there would be more profitable, since next year There would be, instead of twelve Canoes which hunt to-day, 17 or 18, and perhaps more. This plan was proposed last autumn to Monsieur Cugnet, who in accordance therewith gave his orders to the agent at Chekoutimi. It would be well to renew those orders to him, and to induce him to use all his efforts to bring people to Tadoussac. He could do so without injuring his post; but it will be necessary to conquer a certain Envy and jealousy, up to the present almost insurmountable, among the agents. The Missionary might influence some of them, but he will always find the agents in his way; they cannot bear to have him enter in any way into the arrangements that may be made — which appeared plainly last autumn, when Monsieur Cugnet told the Agent of Chekoutimi to send some Young men to

Commis de Chekȣtimi d'envoyer de la Jeunesse a Tadoussac; je feray ce que je pourrai repondit-il, pourvu que le Pere ne s'en mesle point. Il seroit pourtant bien a propos quil s'en mela quelques fois par la Raison que je viens de dire, scavoir que les commis etant jaloux les vns des autres, et ne voyant qu'avec peine leurs succés ne sont pas beaucoup portés a se defaire en leur faveur des jeunes gens qui ne leur servent de rien, et qui seroient vtiles aux autres. En vn mot quand on considera que le loup marin est beaucoup plus abondant a Tadoussac qu'aux jslets de Jeremie, et quil est rare dy voir la chasse manquer, tandis qu'a peine on fait 30 a 40 Barriques aux Ilets de Jeremie, je pense quon se determina a detacher des sauvages des islets et de Chekȣtimi pour mettre Tadoussac sur un bon pied. Il y a des sauvages qui ne demanderoient pas mieux, mais ils craignent les commis de leur poste, et il ne sera jamais qu'en vertu de bons ordres qu'on pourra les avoir a Tadoussac malgré la repugnance des Commis. j'ajoute même que les sauvages dont je parle font peu de choses autour de Chekȣtimi, quils ont peine a payer leur credits; au lieu que venant a Tadoussac, ils se mettroient plus a leur aise, et jetteroient du profit.

Il se fait dans le poste de Tadoussac vne grande consommation de vivres, elle ne doit pas surprendre si lon fait attention 1°. que les sauvages y sont a cour dannée, qu'ils entrent dans les bois l automne pour chercher de quoy s'habiller, et le printemps pour se dedomager des mauvais v[i]vres dont ils se nourissent pendant l'hyver, et prendre chemin fesant quelques martres. 2° L'eté ils sont occupés a faire des Canots

Tadoussac. "I will do what I can," he replied, "provided that the Father does not meddle in it." It would be, however, very proper that he should sometimes meddle, for the Reason that I have just given,— namely, that the agents being jealous of one another, and seeing only with annoyance the success of others, are not much inclined to give up, in the favor of others, young men who are of no use to themselves, but who would be useful to others. In a word, when one considers that the seal is much more abundant at Tadoussac than at the Jeremie islets, and that it is rare to see the chase fail there, while they hardly make 30 or 40 Casks of oil at the Jeremie Islets, I think it will be decided to take the savages away from the islets and from Chekoutimi, in order to place Tadoussac upon a sure footing. There are savages who would not ask anything better, but they are afraid of the agent at their post; and it will never be except by virtue of suitable orders that these savages can be had at Tadoussac, against the opposition made by the Agents. I will even add that the savages of whom I speak accomplish very little about Chekoutimi, and that they have trouble in paying their debts; whereas in coming to Tadoussac they would be better off and would furnish some profit.

A great amount of food is consumed at the post of Tadoussac. This ought not to cause surprise when one remembers: 1st, that the savages are there in the course of the year. They go into the woods in the autumn, to seek something with which to clothe themselves; and, in the spring, to indemnify themselves for the bad food upon which they have lived during the winter, and to capture a few martens on the way. 2nd, during The summer, they are

pour la chasse, Il en faut grand nombre, ils les font ou au Poste, ou aux environs, et quand ils manquent de vivre ils en viennent chercher. 3° L hyver tout entier est employé a la chasse, point de jours ou on n'aille sur le fond, c'est donc a même le magasin quils vivent, c'est a dire quon leur fournit farine, en marquant leur depense, poids et bled d'inde, quelque fois vn morceau de lard, car pour assaissonner leur bouillie francois et sauvages n'usent gueres que dhuile de loup marin. 4° Le Poste de Tadoussac est L'abord de tous les autres postes. en allant et en venant on sy arrete et quelquefois lorsque lon compte sur dix personnes a nourrir, il s'en trouve vingt. 5° Lorsque le batiment arrive ce sont les sauvages que lon employe soit a decharger les vivres et marchandises, soit a charger les huiles et autres effets, Ils n'ont pour ce travail dautre recompense que leur nourriture, et on est obligé de se servir deux surtout au lieu de lhyvernement. Le moüillage y etant tres mauvais, et on ne s'aurait apporter trop de diligence pour expedier le batiment crainte de quelques coups de vent. Voila ce qui fait sa grande consommation du Poste de Tadoussac, et on cessera d'en etre surpris quand on fera attention a toutes ces raisons.

Je me suis laissé dire qu'on auoit envie d'abandonner la forge de Tadoussac, et que le projet etoit d'envoyer de Quebec des haches, tranches, et autres vstenciles propres de la traitte. quon feroit venir a Quebec les fusils qui auroient besoin detre raccommodés &c &c. La moitie du projet peut avoir son effet, c'est a dire que quand aux ouvrages de la forge; on peut en fournir tellement le poste de Tadoussac quil puisse en donner aux autres postes selon les

occupied in making their Canoes for hunting. A great many of these are needed; they make them at the Post or in the environs, and when they lack food they come there to get it. 3rd, The whole winter is occupied in hunting; there is not a day when they do not go to the places where game may be found. It is, therefore, by means of the warehouse that they live,—that is to say, they are furnished provisions, their expenditures therefor being noted down. They get flour, peas, and indian corn, sometimes a piece of bacon; for, to season their soup, both french and savages use hardly anything else than seal-oil. 4th, The Post of Tadoussac is The approach to all the other posts. People stop there in going and coming, and sometimes, when one counts upon ten persons to be supplied with food, there are twenty. 5th, When the ship arrives, it is the savages who are employed to unload the provisions and merchandise, or to load oil and other goods; They do not get for this work any other recompense than their living. Besides, the captains are obliged to employ the savages, especially at the place where the ships winter, for the anchorage there is very poor, and too much diligence cannot be used to despatch the ship, for fear of a gust of wind. This is what causes so great an amount of food to be consumed at the Post of Tadoussac, and people will cease to be surprised at it when they shall have considered all these reasons.

I have been told that there was a desire to abandon the forge at Tadoussac, and that it was intended to send from Quebec axes, tools for chopping, and other utensils suitable for trading, while they would send to Quebec the guns which would need to be repaired, etc., etc. Half of the project might be carried into effect, that is to say, with regard to the products of

besoins, mais quant aux armes je tiens la chose comme presque Impossible. L'interets des Postes en souffrira, et les sauvages en partiront.

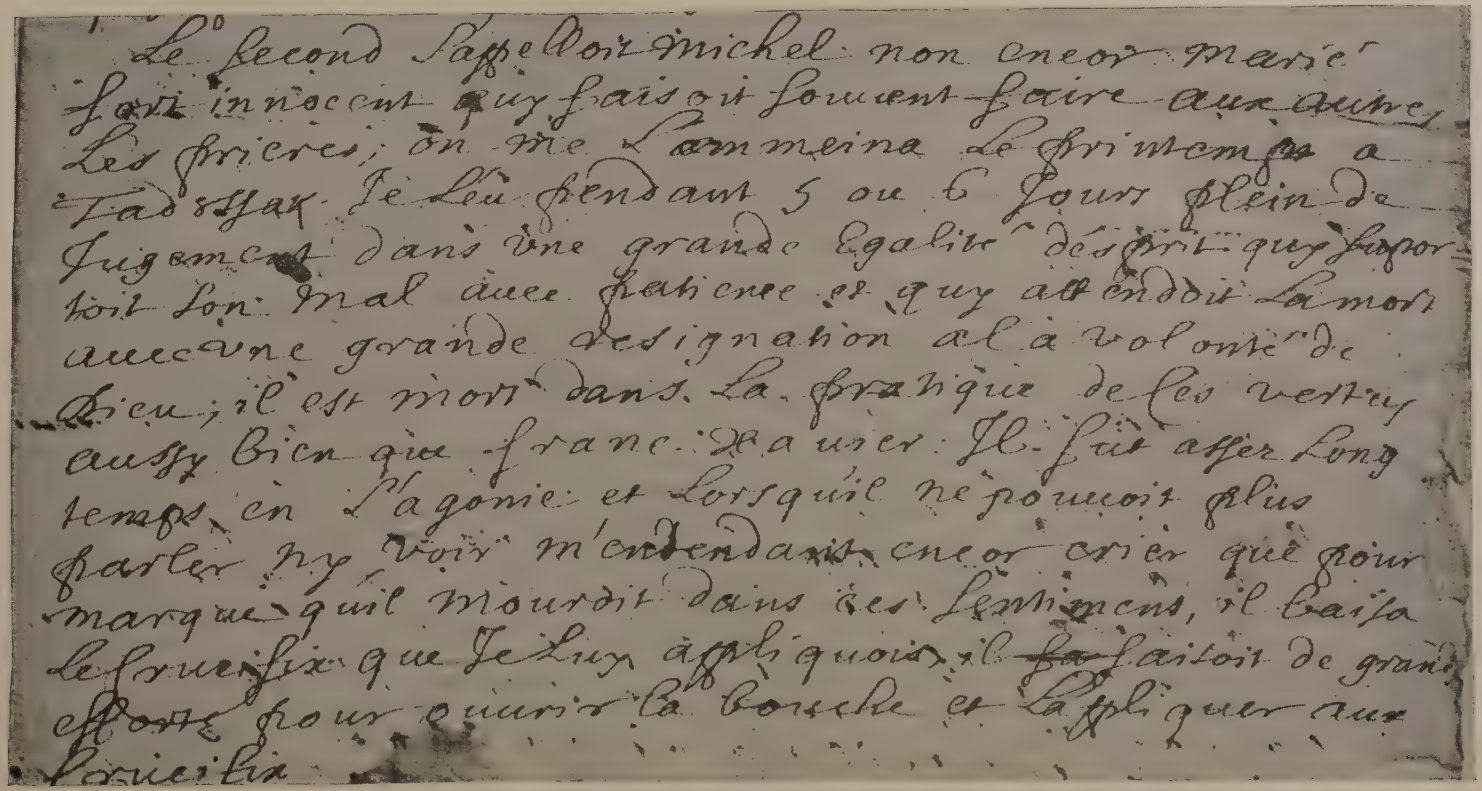
1°. le sauvage qui n'a qu'un fusil dont la batterie est endommagée seroit obligé de le donner au commis pour lenvoyer a Quebec ou il attendra les bras croises qu'il soit de retour, ou il faudra luy en preter vn autre, ou bien le luy louer, ce qui demanderoit dans chaque poste presque une double provision de fusils, voila vne augmentation de frais. 2° Si ce sauvage est obligé de payer le loüage du fusil qu'on luy pretera en attendant que le sien soit renvoyé de Quebec, voila double frais. Le raccommodage de son fusil, et le loüage du fusil preté, il ne sera pas content. D'ailleurs ou on attendra le batiment pour envoyer les fusils, et ce sera vn grand retardement, ou on les Enverra dans des Canots, ce seroit alors multiplier les voyages a Quebec qui ne se font pas sans frais, qui occuperont des Engagés dont on a absolument besoin dans les postes, pendant l'eté, surtout dans ceux de Chekʁtimi et des Ilets de Jeremie, au lieu qu'entretenant l'armurier a Tadoussac. Les sauvages y Envoient leurs fusils, c'est vn voyage de trois jours pour Lallé le retour et la demeure. on marque sur son compte ce que conte la besogne quon a faite, et il la paye auec le reste, et ce que payent les sauvages soit pour monture de fusil, soit pour raccommodage excede de beaucoup les Gages que lon donne aux deux armuriers dont lun a 400ll et lautre 200ll cest ce qu'on pourra voir par le compte de la forge que le commis de Tadoussac envoye a Quebec chaque printemps. Il ne demanderoit pas mieux que detre delivré de ces

the forge; the post of Tadoussac might be so well furnished with them that it could supply them to the other posts, according to their needs; but, as for weapons, I consider the thing almost Impossible. The interests of the Posts will suffer from it, and the savages will leave those places.

1st, the savage who has only one gun would be obliged, when its lock is out of order, to give it to the agent to send it to Quebec; and he will either wait with folded arms until it is returned, or it will be necessary to lend him another, or else rent him one. That would require in every post almost a double supply of guns, which would be an increase in expenses. 2nd, If the savage is obliged to pay the rent of the gun that will be loaned him until his own is sent back from Quebec, he will incur a double expense — the mending of his own gun, and the rent of the gun loaned; he will not be satisfied with this. Besides, either they will wait for the ship, to send the guns, — and that will be a great delay, — or these will be Sent in Canoes. That would then multiply the voyages to Quebec, which are not made without expense, and which will occupy Engagés who are absolutely needed in the posts during the summer, especially in those of Chekoutimi and the Jeremie Islets. On the other hand, by keeping the gunsmith at Tadoussac, the savages can Send their guns thither; and their going, coming, and remaining there will only make a journey of 3 days. In each man's account is noted the cost of the work that has been done, and he pays for it with the rest; and what the savages pay either for the stock of the gun, or for the mending, greatly exceeds the Wages that are given to the two gunsmiths, — one of whom

embarras, mais je pense que L Interets des postes en souffriroit,

On dit encore quon a dessein detablir vn magasin general a Tadoussac, que le commis de ce poste sera chargé de fournir les autres postes selon leur demande en tenant vn compte exact de ce qu'il leur enverra. Ce projet me paroit sujet a bien des Inconveniens. Jaloux comme sont les commis les vns des autres, ils ne verront celui de Tadoussac quavec des yeux denvie, et je predis que la paix ne sera jamais entre eux. Ils ne considereront pas que c'est vn surcroit de travail pour luy; ils penseront vniquement nous dependons du Commis de Tadoussac pour nos besoins. 2° que le Commis de Tadoussac fasse bien ou non, Les Lettres des autres commis seront toujours rempli de plaintes. 3° il pourra se faire que le Commis de Tadoussac nait point actuellement, ni la quantité ny la qualité des effets qu'on Luy commandera, alors on jettera sur luy la faute du peu que Lon fera dans les autres postes: au lieu que continuant sur le pied ou sont les choses chaque commis n'aura rien a dire. Le printemps il envoye son memoire, on le remplit, et on luy envoye par le 1er voyage du batiment ce qu il demande, il envoye vn second memoire par le batiment et au second voyage on le satisfait par la Il na rien a dire, et il ne peut que s en prendre a luy meme si Il a manqué de quelque chose etant obligé de venir deux fois. La 1ere pour emporter les huiles, la 2de pour les Pelleteries, les commis recevront comme de coutume leurs besoins, et celui de Tadoussac naura pas le desagrement davoir a dos les autres commis. Je ne fais cette reflexion que parceque J ay deja Entendu



FACSIMILE OF HANDWRITING OF CLAUDE GODEFROY COQUART, S.J.

[Selected from MS. in archives of St. Mary's College, Montreal.]

receives 400 livres, and the other 20 livres,—as can be seen by the account of the forge which the agent at Tadoussac sends to Quebec every spring. He would ask nothing better than to be freed from these incumbrances; but I think that The Interests of the posts would suffer therefrom.

It is also said that there is a plan to establish a general warehouse at Tadoussac, and that the agent at that post will be charged with furnishing the other posts according to their demands, keeping an exact account of what he shall send them. This project seems to me to be liable to many Inconveniences. Jealous of each other as the agents are, they will not look at the Tadoussac agent except with eyes of envy; and I predict that there will never be peace among them. They will not consider that it is an increase of work for him; they will only think, "We depend upon the Tadoussac Agent for our needs." 2nd, let the Agent of Tadoussac do well or not, The Letters of the other agents will always be filled with complaints. 3rd, it may happen that the Tadoussac Agent will not have, at the time, either the quantity or the quality of goods that will be demanded of Him; then the blame will be laid upon him for any deficiency in what will be made at the other posts; whereas, continuing upon the same footing on which affairs now are, each agent will have nothing to say. In the spring he sends his memorandum; it is filled out, and they send him what he asks by the 1st voyage of the ship. He sends a second memorandum by the ship, and, on the second voyage, the articles are supplied. In that way, He has nothing to say; and he can only blame himself if He has failed to get anything, because he is obliged to come twice,—

parler; et si sur vn simple projet, on commence a se plaindre, que sera-ce lorsquil faudra l'executer? Ils se regardent auec Raison comme Egaux aujourdhuy; Ils n'aiment pas même a communiquer leur memoire a dautres qua ceux entre les mains de qui il doit etre remis parcequils ne veulent pas quon scache ce quils demandent, et souvent qu ils sont les retours quils font cest vn mistere quils se font reciproquement. Mais si le commis de Tadoussac auoit en mains toutes les marchandises, et quil en fut le distributeur il seroit regarde (auec Envie) comme leur superieur; et cette superiorité pretendue seroit pour lui la source de mille chagrins qu'on peut luy Epargner. Dailleurs le commis de Tadoussac nest point capable d'vn detail si considerable, il rendroit bien des comptes a sa façon mais on n'en seroit peutetre pas content, on en mettra vn autre dira ton? je ne pense pas quon doive le faire presentement a moins qu on veüille voir le poste de Tadoussac perdu sans resource, les sauvages luy sont tellement attaches quils ne cachent pas sur cet Article leurs sentimens, dailleurs il fait bien son devoir.

LES ISLETS DE JEREMIE.

Le Poste des Islets de Jeremie scitué 30 lieues plus bas que Tadoussac produit de L huile de Loup marin et des Pelleteries. on fait la chasse du Loup marin aux premieres glaces, jusque vers les Rois, et on le reprend vers le 15 de mars quelquefois plutost jusqua ce que les glaces disparoissent. elle se fait a la pointe des Betsiamistes a deux lieues du poste. Lespace de temps qui se trouve entre le 15 de janvier et le 15 de Mars les sauvages le passent dans le bois

1st, to take away the oil; 2nd, for the Peltries. The agents will receive what they need, as usual; and the one at Tadoussac will not have the annoyance of having the other agents saddled upon him. I only make this suggestion because I have already Heard unfavorable comments; and, if they begin to complain at a mere plan, what will it be when it shall be necessary to execute it? They now regard themselves, and Rightly, as Equals; They do not even like to communicate their memoranda to others than to those in whose hands these must be placed, because they do not wish any one to know what they are asking, or how frequent are the returns which they make; these are mysteries that they keep from one another. But, if the agent of Tadoussac had all the merchandise in his hands, and if he were the distributor of it, he would be regarded (with Envy) as their superior; and this pretended superiority would be for him the source of a thousand vexations, which might be Spared him. Besides, the Tadoussac agent is not capable of such important details; he would give a good account of things in his way, but people would perhaps not be satisfied with it. But another might be put there, some one will say. I do not think this ought to be done at present, unless they wish to see the post of Tadoussac irretrievably lost. The savages are so attached to him that they do not conceal their sentiments upon this Point; and, besides, he is performing his duties well.

THE JEREMIE ISLETS.

THE Post of the Jeremie Islets, situated 30 leagues below Tadoussac, produces Seal-oil and Peltries. They hunt the Seal from the first ice until toward

pour chasser. ainsi ce poste est Mixte 35 a 40 Barriques c'est le produit des années Communes: Je ne scay pourtant quel sera celui de cet hyver, car ayant perdu Lannée dernière beaucoup de monde par la maladie, Il pourroit bien se faire que cette année ne seroit pas d'un grand produit quant a lhuile quoiquil en soit, il ne faut pas beaucoup de temps pour raccommoder ce poste: Le commis peut en arreter pour la mer de ceux qui ont continue de chasser dans le bois, a moins qu il ait l'experience que la chasse du bois soit plus avantageuse que celle de la mer.

Non seulement il recoit les Pelleteries des sauvages domiciliés du Poste, mais encore celles des sauvages de la profondeur des terres qui les luy apportent a son poste et cest la querelle qui a toujours eté entre les commis de Chekȣtimi et des islets: celui la reproche a celui ci de luy Enlever ses sauvages et veu proprement; L un et Lautre s attribuent les sauvages de Manaȣan et d'ȣnichtagan — entre eux le debat: ceux qui ont les postes ne peuvent que gagner puis que L un et L autre commis travaillent pour le même maitre: mais la noble Emulation de leur postes sur son camarade, lenvie de montrer de bons retour entretient cette petite guerre. Ils se volent reciproquement des sauvages. Ils inventent mille petites ruses pour les attirer. Il n'y a pas grand mal a tout cela. de plus au commencement de Juin, le commis des Islets part pour Manikȣagan, il remonte la Riviere jusqu'a vn certain endroit ou se trouvent les sauvages qui habitent ces terres, il traitte auec eux, et Rapporte leurs Pelleteries. ainsi le poste des islets produit raisonnablement de Castor 4 a 500

Twelfth-day, and resume this pursuit from about the 15th of march, sometimes sooner, until the ice disappears. It is done at point des Betsiamioutes, two leagues from the post. The time between the 15th of january and the 15th of March the savages spend in the woods, hunting; thus this post has Varied resources. The usual yearly production is 35 to 40 Casks of oil. I do not know, however, what it will be this winter, for since many people were lost through sickness last year, It may easily happen that this year there will not be a great production of oil. However that may be, not much time is needed to attend to this post. The agent can detain for the sea some of those who have continued to hunt in the woods, unless his experience shows him that the forest hunting is more profitable than that of the sea.

He receives not only the Peltries from the savages domiciled at the Post, but also those of the savages from the interior, who bring them to him at his post. This indeed is the quarrel that has always been carried on between the agents of Chekoutimi and of the islets; the former reproaches the latter with Taking away his savages, but, in reality, each attaches to himself the savages of Manawan and Ounichtagan. They have the dispute, but those who have the posts have only the gain, since both agents work for the same master; the noble Emulation, however, between the two posts, the desire to show good returns, keeps up this petty war. They steal each other's savages; they invent a thousand little ruses to attract them. There is no great harm in all this. Moreover, at the beginning of June the agent of the Islets departs for Manikwagan, and goes up the River to a certain place, where he meets the savages who inhabit these

belles martres quelquefois 800 et davantage. Des peaux de Caribou bien passées, et des peaux de loup marins. quand les Renards donnent le long de la mer, il n'est pas celui qui en fait le moins.—

Dailleurs ce poste nest point de depense, il na point de passages a essuyer qu un canot au printemps qu on envoye des Sept isles a Quebec et le commis ne donne rien pour Rien. aussi M. Cugnet disoit de ce Poste des islets etoit celui qui luy fesoit le moins de depense, et Luy rapportoit proportion gardee plus de profit.

CHEK8TIMI.

Le Poste de chek8timi est a 30 lieues de Tadoussac dans le haut du Saguenai, deux lieues plus haut que ce poste le saguenai n'est plus navigable que pour les canots. Ce poste est le plus beau de tout le domaine par la quantité de Pelleteries quil produit 3000 L et souvent plus de Castor: environ 2000 martres année commune, L'année dernière il y en auoit plus de 3000. des peaux dours des Loups cerviers, des loutres, en vn mot de L avis même du commis, son poste a produit plusieurs fois depuis quil y est plus de 400001l de Pelleteries, par consequent il dedommage dun moindre profit que lon fait dans les autres postes. Du poste de Chek8timi dependent le Lac St Jean, les Mistassins et Chom8kch8an.

1°. Les sauvages ne viennent gueres au Poste que dans les mois de Mai, juin et juillet. Il ny a que quelques familles qu'on peut regarder comme domiciliées du poste qui ne s'ecartent pas beaucoup. les autres vont au loing, c'est fort bien, car les environs

lands; he trades with them, and Brings back their Peltries. Thus the post of the islets may well produce 4 to 500 Beaver-skins, sometimes 800 and more handsome martens, well-dressed skins of the Caribou, and sealskins. When the Foxes are found along the sea, they are not the least resource.

Besides, this post causes no expense. It has no passages to pay for, except that of a canoe in the spring, which is sent from Sept isles to Quebec; and the agent gives nothing for Nothing. Also Monsieur Cugnet, therefore, said of this Post of the islets that it caused him the least expense, and brought Him in proportion the greatest profit.

CHEKOUTIMI.

THE Post of chekoutimi is 30 leagues from Tadoussac, on the upper Saguenai; two leagues higher than this post, the saguenai is no longer navigable, except for canoes. This post is the most valuable of the whole domain, on account of the quantity of Peltries which it produces — 3,000 Livres, and often more, of Beaver-skins, and about 2,000 martens in ordinary years; last year, there were more than 3,000 of the latter, besides skins of bears, Lynxes, and otters. In a word, according to The information of the agent himself, his post has, several times during his residence there, produced more than 40,000 livres' worth of Peltries. Consequently, it pays expenses at a smaller profit than is made in the other posts. On the post of Chekoutimi depend Lake St. John, the Mistassins, and Chomoukchwan.

1st. The savages come but little to the Post, except in the months of May, june, and july. There are only a few families who can be regarded as domiciled

de Chekȣtimi sont si Epuisés de betes quils Risqueroient a crever de faim. Si pour quelque temps on abbandonnoit ces terres, le Castor se multiplieroit, les betes deviendroient plus abondantes mais c'est demander L Impossible aux sauvages. Ils feroient dix lieues pour aller tuer vn castor dun an, eté ou hyver, sil scavoit le trouver. Ce nest donc pas de ces domiciliés quon attend beaucoup de profit: Ils ne sont cependant pas tout a fait inutiles. Ils font des canots pour la traitte des terres, et on les a toujours a la main pour les voyages qu'on est obligé de faire. parmi ces sauvages il y en a qui iroient volontiers a Tadoussac, et cest deux dont j'ay parlé dans L article de ce dernier poste en disant quils y seroient mieux et qu'ils apporteroient plus de profit.

2°. Les Gens du Lac St Jean sont les tristes restes d'une multitude etonnante de sauvages qui habitoient les terres. Il y a 60 a 70 ans. Il ne reste plus qu'une grande famille qui fait assés bien l Interest du poste. Ils apportent leurs Pelleteries dans le temps que les batimens arrivent; et apres avoir gouté leau de vie, ils s'en retournent au lac pour y vivre leté au Poisson.

3° Chomȣkchȣan etoit autrefois dependant du Lac S^{t} Jean. Les sauvages y apportoient leurs Pelleteries ou bien on les alloit chercher comme on fait encore aujourdhuy. on y a hyverné quelques années: mais on a reconnu que c'etoit vne depense assés inutile, et quil suffisoit d'y aller a la fonte des glaces. Ce poste est scitué derriere les trois Rivieres. Il s'agiroit de les empecher d'y aller, et au lieu de 8 a 900 Martres qu'on a coutume d'y faire on en feroit beaucoup davantage. Ils y sont attirés par L eaudevie

at the post, and who do not go far away; the others go to a great distance. This is a very good thing, for the environs of Chekoutimi are so Drained of animals that they would Risk dying of hunger. If these lands were abandoned for some time, the Beaver would multiply, and animals would become more abundant; but that would be asking The Impossible from the savages. They would travel ten leagues to kill a beaver a year old, summer or winter, if they could find it. It is not, then, from these settled savages that much profit is expected; however, They are not entirely useless. They make canoes for the inland trade; and we have them always at hand for the voyages that we are obliged to make. Among these savages there are some who would willingly go to Tadoussac, and it is of them that I have spoken in referring to the last post, saying that they would be better off, and that they would furnish more profit.

2nd. The People of Lake St. John are the sad remnants of an astonishing multitude of savages who inhabited the lands 60 or 70 years Ago. There only remain one large family, who work fairly well for the Interests of the post. They bring their Peltries at the time when the ships arrive; and, after having tasted the brandy, they return to the lake, to live there during the summer upon Fish.

3rd. Chomoukchwan was formerly dependent upon Lake St. John. The savages took their Peltries thither, or some one went after them, as is being done to-day. For some years the winter was passed there; but it has been seen to be a quite useless expense, and that it is sufficient to go there at the melting of the ice. This post is situated back of three

quon leur traitte et qu'on leur donne a emporter dans les terres. C'est vn chemin quon na pu fermer jusqu'a present.

Le Commis de Chekȣtimi y envoye vn traitteur quil fournit de marchandises auec deux françois et quelques sauvages de son poste. A la fin de jüillet tout le monde est de retour. Les sauvages ne valent rien et on ne scauroit trop s'en defier, les voyages des trois rivieres Les ont absolument gatés: et ce seroit vne bonne œuvre et vn grand profit pour le poste de Chekȣtimi si on pouvoit les retenir chez eux, et empecher les gens des trois Rivieres d'envoyer des sauvages ou françois dans les bois auec de la boisson pour traitter avec eux. Desgroseilliers y a eté plusieurs années de suite auec succés quoiquen dise M. Cugnet. Il sagit aujourdhuy de trouver vn homme qui puisse faire chaque année le voyage en qualité de traitteur, soit quil hyverne a Chekȣtimi, soit quil s'y rende dés le petit printemps, et je pense quil y sera toujours a temps quand il partira de Quebec a la fin d'avril.

4° Les Mistassins sont les meilleurs gens du monde. Ils hyvernent environ a 200 lieues de chekȣtimi en tirant vers la baye dhudson ou quelques vns d'entre eux vont traittée, quelques vns apportent eux même leurs Pelleteries au Poste; et on envoye vn traitteur chez eux pour recevoir celles des autres et leur donner leur besoins: depuis trois ans, cest vn Engagé de Tadoussac qui fait le voyage; aussi fatiguant que celui de Chȣmȣkchȣan mais il ne met pas tant de temps. pour celui de chȣomȣkchȣan ce ne sont que Rapides a monter; de lautre coté Ce sont des portages. c'est des Mistassins que sortent les

Rivers. It would be a question of preventing the savages from going there; and, instead of 8 or 900 Martens that are generally obtained at that place, there would be many more. They are attracted thither by The brandy that they get in trade, and that is given them to take into the interior. That is a road which we have not hitherto been able to close.

The Agent of Chekoutimi sends thither a trader, whom he furnishes with merchandise, also two frenchmen and some savages of his post. At the end of july, all these men have returned. The savages are worthless, and one cannot place too little confidence in them; the journeys to three rivers have completely spoiled Them, and it would be a desirable achievement and a great profit for the post of Chekoutimi if they could be retained at home, and if the people of three Rivers could be prevented from sending savages or frenchmen into the woods with liquor to trade with them. Desgroseilliers pursued this plan during the space of many years — and successfully, whatever Monsieur Cugnet may say of it. The question now is, to find a man who can make the voyage every year in the capacity of a trader, either wintering at Chekoutimi, or repairing thither early in the spring; and I think that he will always be there in time, if he will leave Quebec at the end of april.

4th. The Mistassins are the best people in the world. They winter about 200 leagues from chekoutimi, toward hudson's bay, where some of them go to trade. Some bring their Peltries to the Post themselves, and a trader is sent to their country to receive those of the others and supply their needs. During the last three years, it is an Engagé of Tadoussac who makes the voyage; it is as fatiguing

belles martres, pas si belles cependant que celles de La Riviere Moisy, mais en plus grand nombre. Comme le Commis de chek8timi tient vn Etat exact de ce quil Recoit de chaque poste et qu'il en donne vn recepisse aux traitteurs comme il en recoit vn de leur part pour les marchandises quil leur livre il sera aisé de voir ce que chaque endroit fournit en particulier, et le profit quil produit.

5°. Reste vn Endroit ou on a commencé a Envoyer L année derniere, et ou je pense qu on doit Envoyer encore cette année. C est 8nichtagan. Si on peut reüssir dans cette entreprise ce sera vn grand avantage; on y attirera beaucoup de sauvages des terres. Les Mistassins même sy rendront volontiers a ce que Jay oui dire, et par la on sera dispensé de faire dans la suite le voyage des Mistassins; parceque 8nichtagan sera comme vn rendés vous Commun ou tous les sauvages de ces cantons se rendront. Le Commis des islets pourra peut etre crier contre cet Etablissement, disant quon luy enleve ses sauvages, qu'importe on sera sur davoir leurs Pelleteries et on ne sera pas exposé a etre trompé car il y en a qui portent leur Pelleterie aux islets ou ils vont traitter et viennent tout de suite a chek8timi prendre a credit ce qui est de lieu part vne friponnerie manifeste: on pourra y obvier par L Etablissement et peut etre dans la suite par l hyvernement D 8nichtagan.

on trouvera aussi que la consommation de vivre est grande a Chek8timi. Les sauvages dont les terres sont aux Environs du poste viennent au Magasin quand Ils jeunent dans les bois car Jay deja dit que les bêtes y etoient rare. 2° Cette quantité de sauvages qui se Rassemblent pour la traitte en Mai, Juin

as that to Choumoukchwan, but it does not take so much time. As to that of chouomoukchwan, there are nothing but Rapids to ascend; on the other side, There are portages.[21] It is from the Mistassins that the handsome marten-skins come,—not so fine, indeed, as those of The River Moisy, but in greater numbers. As the Agent of chekoutimi keeps an exact Account of what he Receives from every post, and gives a receipt for it to the traders, receiving one from them for the merchandise that he delivers to them, it will be easy to see what each separate district furnishes, and the profit that it returns.

5th. There remains one Place to which the agent began to Send goods last year, and whither I think they ought to be Sent this year also. It is Ounichtagan. If this enterprise can be made to succeed, it will be a great advantage; many savages from the interior will be attracted to that place. The Mistassins themselves will repair thither willingly, according to what I have heard; and thus the Frenchmen will afterward be relieved from making the voyage to the Mistassins, because Ounichtagan will be, so to speak, a Common rendezvous, to which all the savages of these regions will flock. The Agent of the islets may, perhaps, inveigh against this Establishment, saying that his savages will be taken away. What does it matter? We shall be sure to obtain their Peltries, and will not be exposed to deception; for there are some who take their Peltries to the islets, where they go to trade, and come straightway to chekoutimi to get goods on credit,—which is plain knavery on their part. This could be obviated by Establishing a post, and perhaps, afterward, by maintaining it in the winter, At Ounichtagan.

et juillet en consomment terriblement. Jay vue de mes propres yeux jusqua dix quarts par jour, encore etoient-ils bien modiquement partagés: Comme les marchandises manquent le printemps par les Envoys quon est obligé de faire pour les Mistassins et pour chomȣkchȣan; Il est arrive souvent que ces sauvages restent dix et douze jours au Poste pour attendre le batiment et par consequent les marchandises dont ils ont besoin, cependant il faut les nourrir, et il arrive alors que tout le monde patie. francois et sauvages jeunent par le Retardement du batiment qui devroit etre a chekȣtimi dans les premiers jours de Juin au plus tard, alors la consommation seroit moins grande, parcequ'en deux ou trois jours de temps on expediroit tout le monde. 3°. Quand tous ces sauvages retournent dans les terres on les fournit de vivres, que l'on marque sur leur compte, et quand par chaque famille on ne donneroit que la moitié dun quart, cela iroit loin, mais Ils en emportent davantage. ainsi on voit par ce que je viens de dire que cette consommation est inevitable. 2°. que pour la diminuer Il faut faire partir le batiment de grand printemps afin que les sauvages restent moins de temps au poste. on leur fait communement vn festin a l'arrivée du batiment, et plutot que de manquer ce festin, ils resteroient au Poste jusqu'a la fin de juillet mais quand il est fait, et on le fait le plutost que L on peut; on voit chacun prendre son parti et s'enfoncer dans les bois jusqu'au printemps suivant.

Je ne parle pas Ici de la Batisse du moulin a scie dans La Riviere de Pepaȣetiche, a vne demie Lieue en deça de chekȣtimi: je diray seulement que pour la sureté des mouvemens Il ne faut que deux scies et

It is also found that the consumption of food is great at Chekoutimi. The savages whose lands are in the Environs of the post come to the Warehouse when They fast in the woods, for I have already said that animals are rare there. 2nd, The many savages who Assemble for the trade in May, June, and july consume an extraordinary amount. I have with my own eyes seen them eat as much as ten quarts[22] a day, and yet they were very moderately portioned. As the merchandise fails in the spring, on account of the goods that have to be Forwarded to the Mistassins and for chomoukchwan, It has happened often that these savages remain ten or twelve days at the Post to await the ship, and with it the merchandise of which they have need. Meanwhile, they have to be fed, and it happens then that every one suffers. Both frenchmen and savages fast on account of the Delay of the ship, which ought to be at chekoutimi in the first days of June, at the latest; then the consumption would be less, because in two or three days every one would be sent away. 3rd, When all these savages return into the interior, they are furnished with food, which is placed upon their account; and, if each family were only given the half of a quart, this would go far, but They carry away more. Thus it is plain, by what I have just said, that this consumption of food is inevitable. 2nd, in order to diminish it, It is necessary to have the ship depart early in the spring, in order that the savages may remain less time at the post. A feast is generally made for them at the arrival of the ship, and, rather than to go without this feast, they would remain at the Post until the end of july; but when it is given, and it is given as soon as possible, each is seen to

deux montures; ceux que Jay Interrogés sur cet article et qui sont au fait, m'ont assuré que deux scies entretenues jour et nuit donneroient par 24 heures 140 ou 150 planches et que si on augmentoit le nombre de scies, on n'en tireroit pas davantage: que l'on revenoit a lautre: vne monture pour chaque scie, et vne scie de rechange. Les scieurs se relevant par quart, Le moulin marcheroit toujours depuis le 15 ou le 20 d'avril jusquau 15 de 9^{bre}, cest a dire plus de six mois. on transporteroit les planches en cajeu jusqu'a la Crique trois lieues plus bas que le moulin: tout batiment peut y venir sans danger. et L entrepost seroit a Tadoussac.

LE SEPT ISLES.

Il y a deux hyvernemens aux sept isles pour la chasse du loup marin. La Pointe a la Croix et les sept isles même. La reussite de cette chasse depend des glaces. quand elles ne sont pas en grande quantité, et que les vents ne sont pas trop violens, elle est plus abondante. Il ny auoit L année derniere que 30 a 35 bariques dhuile, mais cest vne petite année, on en fait communement davantage. Les Pelleteries n'y sont pas en si grand nombre qu'a chekʃtimi mais elles sont plus belles. on a tiré jusqu'a 800 belles Martres du Castor, et grand nombre de peaux de Caribou. La Riviere Moisy 5 lieues plus bas que les sept isles par ou la pluspart des sauvages sortent des terres, a donné son nom a ces belles Martres si Estimées: Le poste des Sept isles a manqué rarement depuis que Dufresne la gouverne mais Il est presque hors detat de continuer ses hyvernemens: le voyage quon est obligé de faire

take his share, and plunge into the woods until the following spring.

I do not speak Here of the Construction of the sawmill in The River Pepawetiche, at half a League this side of chekoutimi; I will merely say that only two saws and two mountings are necessary to keep the mill in constant operation. Those whom I have Questioned upon this point, and who are well informed, have assured me that two saws kept going day and night will produce 140 or 150 planks every 24 hours. They also said that no advantage is to be derived from increasing the number of saws, and that they were returning to the other,— one mounting for each saw, and a saw in reserve. If the sawyers relieved each other by the quarter, The mill would continue going from the 15th or 20th of april until the 15th of November,— that is to say, more than six months. The planks could be carried in a raft to the Creek three leagues below the mill; all the ships can go there without danger, and The warehouse would be at Tadoussac.

SEPT ISLES.

THERE are two wintering-places for hunting the seal at sept isles,— Pointe a la Croix, and the seven islands themselves. The success of this hunting depends upon the ice; when it is not in great quantity, and when the winds are not too violent, the yield is much larger. Last year, there were only from 30 to 35 casks of oil, but it was a poor year; there is generally more. The Peltries are not so numerous as at chekoutimi, but they are of better quality. They have obtained as many as 800 fine Martens, some Beavers, and a great many

dans les terres a la fin de juin la ruiné; et c'est cependant de ce voyage que depend le succes de la traitte. Celui qui est au Poste aujourdhuy est son Eleve, peut-etre reussiratil comme son maitre.

Mingan fait tort aux Sept isles: ce poste en est a 30 lieues, et les Limites du domaine sont a La Riviere aux huitres deux lieues plus bas que La Riviere Moisy. Les sauvages de Mingan viennent jusqu'a La Riviere aux huitres faire la chasse et debauchent quelquefois les sauvages de Sept isles. on a souvent Crié contre Ce voisinage, mais Comment y remedier!

La Pesche du Saumon pourroit etre vn objet aux sept isles si elle y etoit entretenue chaque année. elle se fait en Juillet: en 15 ou 18 jours La Pesche est faite, et on m'a assuré quon en feroit sans peine vne vingtaine de Barrique. si le Commis auoit des Rets et donnoit de bons ordres aux Engagés qui restent au Poste pendant son voyage des terres, cette pesche se feroit sans quon s'en apperçut. il est vray que le batiment des sept isles arriveroit a Quebec 15 jours plus tard, mais quimporte il y seroit toujours avant Le 15 d'aoust, et auroit plus de temps quil ne luy en faut pour se preparer a retourner. Les frais n'augmenteroient pas puisque les Engages sont a L'année, et que d'ailleurs Ils n'ont pas grande chose a faire dans cette saison. En fesant valoir tous ces petits avantages chaque poste augmenteroit en profit.

2060
2660
1610
1360
2050
9740

Voila ce que je puis dire sur les postes, si mes connoissances sont bornées elles sont justes.

J'ajoute vn mot par rapport aux Commis.

Joseph Dufour.

Je pense qu'on risqueroit beaucoup de les changer aujourdhuy, qu'on doit faire au Contraire tout son possible pour les engager [à] arrester. 1°. on ne

Caribou-hides. The River Moisy, 5 leagues below sept isles, by which most of the savages come from the interior, has given its name to these beautiful and so highly Valued Martens. The post of Sept isles has seldom failed to be profitable, while Dufresne has managed it; but He is hardly in a condition to continue his winter enterprises; the voyages that he has to make into the interior at the end of june have ruined him,—yet upon this voyage depends the success of the trade. The man who is at the Post to-day is his Pupil; perhaps he will succeed as did his master.

Mingan is injuring Sept isles; this post is 30 leagues from them, and the Limits of the domain are at Riviere aux huitres ["oyster River"], two leagues farther down than The River Moisy. The savages of Mingan come as far as Riviere aux huitres to hunt, and sometimes debauch the savages of Sept isles. Protest has often been made against This proximity; but How remedy it?

The Salmon-Fishing might be made a business at sept isles, if it were kept up every year. It is done in July; in 15 or 18 days The Fishing is over, and I have been assured that they could easily catch some twenty Caskfuls. If the Agent had Nets, and gave proper orders to the Engagés who remain at the Post during his journey into the interior, this fishing would be done without one's noticing it. It is true that the ship from sept isles would arrive at Quebec 15 days later, but what would that matter? It would always get there before The 15th of august, and would have more time than it needed to prepare for its return. The expenses would not be increased, since the Engagés contract for The year; and as, besides, They have nothing very important to do at

pourroit trouver vn meilleur fermier pour La Malbaye. Il sy est tellement attaché quil regarde comme son bien propre celui quil a entre les mains, et quil fait tous ses efforts pour le faire valoir autant quil depend de lui. 2° Celui de Tadoussac a trouvé le moyen de sattacher les sauvages. Il en fait ce quil veut et depuis 4 ans quil est Commis, son poste a toujours reussi quant a L huile de Loup Marin. Il na pas L Ecriture bien a la main, mais il rend ses Comptes fidelement, et M Cugnet en a toujours paru content. dailleurs les sauvages se disperseroient peut etre si on leur en donnoit vn quils n'aimassent point. 3° Celui de chekȣtimi gouverne le poste depuis plus de 14 ans: Il est aimé des sauvages assés difficiles a mener dans Ce Canton Il a le talent de les Encourager, et si on L otoit, Il y auroit a craindre que les Mistassins qui Luy sont attaches ne fissent porter leurs Pelleteries a La baye dhudson, dont ils ne sont pas si Eloignes que de chekȣtimi, et ceux de chomȣkchȣan aux trois Rivieres 4° Celui des islets de Jeremie a toujours bien conduit son poste, et J ay remarqué en son lieu que sa bonne administration avoit fait le profit de M Cugnet. 5°. Celui des Sept isles est vn vieux Routier, dans le metier, c'est dommage quil soit vsé. si on le changeoit auec Celui des islets, Il seroit tres en etat de continuer ses services, et s'y Livreroit volontiers, il s'agit de le scavoir, si celui des islets voudroit ce changement.

fran Dorée

Joseph Dorval

Joseph Amelin, dit francherville

Dufresne

Je prie Monsieur l'Intendant de garder pour luy ce memoire et sil jugeoit a propos d'en faire extraite quelque chose de ne point dire de qui Il luy vient.

5e avril 1750.

that season. By making all these little advantages avail, each post would increase its profits.

That is what I can say regarding the posts; if my knowledge is limited, it is correct.

2060
2660
1610
1360
2050
9740

I will add one word in reference to the Agents.

I think that there would be a great risk in changing them now, and that, on the Contrary, everything possible ought to be done to engage them to remain. 1st. No better farmer for La Malbaye could be found. He is so attached to it that he regards as his very own what is placed in his hands, using all his efforts to make it valuable, so far as that depends upon him. 2nd. The Tadoussac agent has found the way to attach the savages to him. He does with them as he pleases; and during the 4 years while he has been Agent, his post has always succeeded in regard to Seal-oil. He is not very skillful in Writing, but he renders his Accounts faithfully, and Monsieur Cugnet has always appeared satisfied with him. Besides, the savages would perhaps disperse if any one whom they did not like were given to them. 3rd. The chekoutimi agent has been managing the post for more than 14 years; He is liked by the savages, who are quite difficult to lead in This Canton. He has the talent to Encourage them; and, if He were removed, It is to be feared that the Mistassins, who are attached to Him, would have their Peltries taken to hudson's bay, from which they are not as Far as from chekoutimi; and that the savages of chomoukchwan would carry theirs to three Rivers. 4th. The agent of the Jeremie islets has always conducted his post well; and I have, in the proper place, remarked that his careful administration has

Joseph Dufour.

François Dorée.

Joseph Dorval.

Joseph Amelin, dit *francherville.*

La maniere de traitte est vniforme dans tous les postes excepté les Sept isles ou lon vend plus cher: chaque vingt sols cest vn castor de bonne grandeur, car des petits on en prend deux quelque fois trois vne martre quelque belle quelle soit est prise sur le meme pied, ainsi que les Renards communs, Loutres Peca[ns] oursons &c. le Loup cervier quand il est beau vaut [*blank space in MS.*] castors quelque fois plus, quelque fois moins: sa grandeur et son poil en font le prix. vn renard argenté 6 Castors un renard noir 20 ou 22. Ainsi vne aulne de drap qui est marque sur la facture . . . 8ℓℓ par exemple se vend 8 martres ou 8 Castors &c. Les sauvages de Tadoussac et des islets traittent leur huile au Castor: Cinq pots dhuile pour vn. La Barrique pour 22. La peau de grand Loup marin vn Castor, ainsi des autres en proportion.

brought profit to Monsieur Cugnet. 5th. The agent of Sept isles is an old Stager in the trade; it is a pity that he is worn out. If he were exchanged with The agent at the islets, He would be in very good condition to continue his services, and would willingly Devote himself to it. The point is, to ascertain whether the agent at the islets would like this change. *Dufresne.*

I pray Monsieur the Intendant to keep this memorandum to himself; and, if he judge it proper to make some extracts from it, not to say from whom It comes to him.

april 5th, 1750.

The manner of trade is uniform in all the posts, except at Sept isles, where they sell at a higher price. Every twenty sols represents a beaver of good size; while for the little ones they get two, and sometimes three. A marten, however fine it is, is taken at the same rate, as well as the common Foxes, Otters, Pecans,[23] bear's cubs, etc. The Lynx, when it is fine, is worth [*blank space in MS.*] beavers, sometimes more, sometimes less; its size and its fur determine its price. A silver fox is worth 6 Beavers; a black fox, 20 or 22. Thus, for example, an ell of cloth which is marked upon the invoice " . . . 8 livres," is sold for 8 martens or 8 Beavers, etc. The savages of Tadoussac and of the islets trade their oil for the Beaver: Five pots of oil for one, and A Cask for 22; one large Sealskin for a Beaver; and so on, in the same proportion.

Mission de Tadoussac, 1740-50.

JOURNAL DU PÈRE J. B. MAURICE.

1740.

JE suis parti de Québec le 14 de juin 1740 pour venir prendre la place du Rev. Père Laure mort deux années auparavant aux Eboulements.

Le R. P. Chardon ancien missionnaire des 8tta8às et qui 40 ans auparavant avait été aux Mistassins pour visiter cette mission et examiner s'il pourrait hyverner en ce lieu là par zèle et par amitié pour moy, dans le dessein de m'aider dans les commencements, a bien voulu s'embarquer avec moy dans le petit vaisseau nommé le St. Etienne où s'était aussi embarqué M. Cugnet pour visiter les postes du domaine du Roy dont celui-ci est maintenant le fermier. Nous avons d'abord parcouru les missions des Islets de Jérémie et de Tadoussac. De là nous avons monté le Saguenay et le 2 du mois de juillet de la même année nous avons mis pied à terre à Chikoutimy.

Le 22 d'Août je suis descendu seul à Tadoussac pour quelques raisons importantes par l'avis et du consentement du R. P. Chardon qui a bien voulu rester seul à Chikoutimy pour quelques semaines jusqu'au retour de la barque dans laquelle il s'est embarqué pour s'en retourner à Québec le 1er ou le 2nd de septembre.

Mission of Tadoussac, 1740-50.

JOURNAL OF FATHER J. B. MAURICE.

1740.

I LEFT Quebec on the 14th of June, 1740, to take the place of Reverend Father Laure, who died two years before at les Eboulements.

Reverend Father Chardon,—a former missionary among the Outtawàs, who, 40 years before, had gone to the Mistassins to visit that mission, and to ascertain whether he could winter in that region,—through zeal and through love for me, with the purpose of assisting me at the beginning, was pleased to embark with me in the little vessel called the *St. Etienne*, on which Monsieur Cugnet had also embarked to visit the posts of the King's domain, of which he is now the farmer. We went first to the missions of the Jérémie Islets and of Tadoussac. Thence we ascended the Saguenay, and, on the 2nd of the month of July in the same year, we landed at Chikoutimy.

On the 22nd of August, I went down alone to Tadoussac, for some reasons of importance, by the advice and with the consent of Reverend Father Chardon; he was very willing to remain alone at Chikoutimy for some weeks until the return of the bark, on which he took passage, to return to Quebec, on the 1st or 2nd of September.

On the 4th, the same schooner passed before

Le 4, la même goélette passant devant Tadoussac je m'y suis joint au R. P. Chardon pour aller visiter la mission de la Malbaie.

Enfin le 7 du même mois nous nous sommes quittés l'un et l'autre avec un grand regret de part et d'autre, le R. P. Chardon s'en retournant à Québec dans la goélette et moi restant à la Malbaie pour quelques semaines.

Le 20 du même mois j'en suis parti pour m'en retourner à Chikoutimy, ou je suis arrivé le 24 du même mois; c'est dans ce poste que j'ai hyverné cette première année de ma mission.

1741.

Vers la my-may je me trouvais obligé de descendre le Saguenay et de monter à Québec pour m'y faire guérir d'une incommodité très fâcheuse invétérée sur moi, mais dont je ne m'étais apperçu que quelques jours auparavant. Je pensai passer en France l'automne. Mais par une permission de Dieu à qui mille actions de grâce soient rendues, il fut conclu par les Supérieurs et de l'avis du frère Jean Boispineau apothicaire qu'on entreprendrait ma guérison par une opération qui a fort bien réussi. Après Dieu j'ai l'obligation de cet heureux succès aux soins et à l'habileté de ce cher frère, qui dans l'opération eut la gloire d'avoir lui seul connu véritablement la nature de mon mal. Cette incommodité m'a fait passer une année entière à Québec.

1742.

Sur la fin du mois de May, je m'embarquai de Québec en canot pour m'en retourner dans ma mission

Tadoussac; and I joined Reverend Father Chardon on it, in order to visit the mission of la Malbaie.

Finally, on the 7th of the same month, we parted with great regret on both sides,— Reverend Father Chardon returning to Quebec in the schooner while I remained at la Malbaie for some weeks.

On the 20th of the same month, I left that place to return to Chikoutimy, where I arrived on the 24th of the same month. I wintered at this post in the first year of my mission.

1741.

About the middle of May, I was obliged to descend the Saguenay and go up to Quebec, to get cured of an irksome ailment which had become chronic with me, but which I had noticed only a few days before. I thought that I would have to go to France in the autumn; but through the permission of God, to whom I render a thousand thanks, it was decided by the Superiors — with the advice of brother Jean Boispineau, the apothecary[24] — that my cure should be attempted by means of an operation, which was very successful. I am indebted for this happy result, after God, to the care and skill of that dear brother — who, through the operation, had the glory of being the only one who really knew the nature of my disease. This illness compelled me to pass a whole year at Quebec.

1742.

About the end of May, I embarked at Quebec in a canoe to return to my mission, perfectly cured. After spending some days at la Malbaie, and nearly two weeks at Tadoussac, I reached Chikoutimy on the 15th of June. On the schooner's first voyage,

parfaitement guéri. Après avoir resté quelques jours à la Malbaie et près de deux semaines à Tadoussac j'arrivai le 15 de Juin à Chikoutimy. Dans le premier voyage de la goélette M. Gosselin prêtre et chanoine de la cathédrale de Québec s'embarqua avec M. Cugnet pour voir si dans les terres du Domaine il ne trouverait pas quelques plantes particulières. Il a eu le bonheur, dit-on, d'en rencontrer quelques unes qui ont été estimées et reçues au jardin du Roy en France.

J'ai hyverné cette année là à la Malbaie ou pendant mon hyvernement on a coupé dans le bois et emmené sur le lieu des pièces de bois pour la construction d'une nouvelle chapelle qui devait être construite dans l'été de l'année 1743 et qui l'aurait été en effet sans la négligence d'un des fermiers du dit endroit.

Le 14 d'octobre après avoir séjourné environ un mois à Québec au retour de ma mission, je me suis embarqué dans la petite barque des Sept-Isles nommé le St. François, dans le dessein de venir hyverner cette année là dans ce poste où je suis arrivé pour la 1ère fois le 10 de novembre. Nous avions mouillé le 27 d'octobre dans le Havre de St. Nicolas pour y mettre les provisions nécessaires pour l'hyvernement qui se fait à la pointe à la croix à une lieue environ plus haut que ce Havre.

Le 10 de novembre j'ai enfin mis pied à terre aux Sept Isles où j'eus le bonheur de célébrer la messe pour la première fois ce même jour là qui était un dimanche. Le 12 de Mars 1744, Joseph Philibot que j'avais pris l'automne d'auparavant avec moi et que j'avais mené aux Sept Isles pour y hyverner avec

Monsieur Gosselin, priest and canon of the Quebec cathedral, embarked with Monsieur Cugnet to see whether he could not find some especial plants on the lands of the Domain. He was fortunate enough, I am told, to find some which were considered valuable, and were accepted in the King's garden in France.

I spent the winter of this year at la Malbaie, where during my wintering they hewed in the forest, and brought down to the site selected, the timber required for erecting a new chapel. It was to have been built in the summer of the year 1743; and this would, in fact, have been done had it not been for the negligence of one of the farmers of that place.

On the 14th of October, after having spent a month at Quebec on my return from my mission, I embarked on the small vessel from Sept Isles, called the *St. François*, with the purpose of wintering that year at this post, where I arrived for the 1st time on the 10th of November. We had anchored on the 27th of October in the Harbor of St. Nicolas, to leave the provisions required by those who were to winter at the post of pointe à la croix, about a league above that Harbor.

On the 10th of November, I at last landed at Sept Isles, where I had on the same day, which was a Sunday, the happiness of celebrating mass for the first time. On the 12th of March, 1744, Joseph Philibot — whom I had taken with me the previous autumn, and whom I had brought to Sept Isles to winter there with me — and Michel Drapeau, one of the engagés of the post, were among the first to square timber for the chapel that I intend, with the favor of God, to build at this spot. In the afternoon of

moi avec Michel Drapeau un des engagés de ce poste ont été des premiers a équarrir le bois pour la chapelle que j'ai dessein de faire lever dans cet endroit avec la grâce de Dieu; l'après diné de ce jour je fus moi même dans le bois où ils étaient à travailler donner quelques coups de hache pour animer nos ouvriers et avoir la consolation d'avoir mis aussi la main à l'ouvrage.

Le 14 d'avril je partis des Sept Isles pour aller à Mingan, où M. Volant m'avait invité plusieurs fois de l'aller voir. J'y arrivai le 16 du même mois sur les six heures du soir. Le 3 de mai, quatrième dimanche après Pâques et jour de l'invention de la Ste. Croix, j'eus la consolation d'y voir planter par M. Volant et tous les français qui étaient pour lors dans ce poste, une croix de 25 pieds de haut que je benis ce jour là, à la grande satisfaction de tout le monde.

Le troisième jour après mon arrivée en ce lieu, j'en repartis pour retourner aux Sept Isles où j'arrivai dès le lendemain sixième jour du même mois, une heure ou deux après soleil couché. J'y restai encore plus de trois semaines c'est-à-dire jusqu'au 1er de juin que je m'embarquai en canot pour revenir dans les autres postes. Après avoir séjourné environ un mois à Québec, j'en suis parti le 10 d'octobre, jour de St. François Borgia pour venir hyverner à Chikoutimy où j'arrivai la surveille de la Toussaint, et le lendemain des morts j'en repartis pour aller voir et confesser les francs et les sauvages de Tadoussac. Le 12 de novembre, je m'embarquai le soir pour remonter à Chikoutimy, mais nous ne pûmes faire que

the same day, I myself went to the woods where they were working, to strike some blows with an axe, for the purpose of animating our workmen and enjoying the consolation of also having a hand in the work.

On the 14th of April, I started from Sept Isles to go to Mingan, where Monsieur Volant had several times invited me to visit him. I arrived there on the 16th of the same month, about six o'clock in the evening. On the 3rd of May,—the fourth Sunday after Easter, and the feast of the invention of the Holy Cross,—I had the honor of seeing erected there, by Monsieur Volant and all the French then at the post, a cross 25 feet high, which I blessed on that day, to the great satisfaction of all.

On the third day after my arrival at that place, I left it to return to Sept Isles, where I arrived on the following day, the sixth of the same month, an hour or two after sunset. I remained there for more than three weeks longer,—that is to say until the 1st of June, when I embarked in a canoe to go among the other posts. After spending about a month at Quebec, I left it on the 10th of October, the feast of St. Francis Borgia, to winter at Chikoutimy. I arrived there two days before All Saints' day, and on the day after All Souls' day I left again, to see and confess the French and savages at Tadoussac. On the 12th of November, I embarked in the evening to go up to Chikoutimy; but we could only proceed 4 leagues that day. After being wind-bound for two whole days, I was obliged to return to Tadoussac to say mass, on the third day, which was a Sunday,—as the wind still continued contrary, and one of my canoemen had fallen ill. At last I started in the

4 lieues ce jour là, et après avoir été dégradés deux jours entiers je fus obligé de retourner le troisième jour qui était un dimanche à Tadoussac y dire la messe, le vent contraire continuant toujours et un de mes canoteurs étant tombé malade. Le matin enfin j'en repartis avec un bon vent et le lendemain avant la pointe du jour je me suis rendu à Chekoutimy et j'ai envoyé cette année Philibot que je garde toujours à mon service aux Sept Iles hyverner pour préparer tout doucement pendant le cours de l'hiver et dès le petit printemps, tout ce qui est nécessaire pour faire lever la chapelle.

JOURNAL DU PÈRE COQUART.

1746.

Je fus nommé à la mort du P. Maurice pour aller confesser les français des postes: je partis donc de Québec le 13 de Mai et je retournai le 17 Juillet. Je fus ensuite nommé tout de bon pour successeur de ce cher Père et je partis de Québec le 27 octobre. Après avoir fait ma mission à la Malbaie et à Tadoussac je me rendis à Chekoutimi que j'avais choisi pour le lieu de mon hyvernement, le 20 9bre., après avoir couru danger de dériver au milieu des glaces dans lesquelles je fus enfermé environ deux heures.

1747.

Le 21 de Mars, Blanchard est parti pour aller écarrir la nouvelle Eglise à Tadoussac, selon l'engagement par écrit que j'ay avec lui.

Le 16 Mai j'ai bénie la place de la nouvelle église et coigné la première cheville.

morning, with a favorable wind; and on the following day, before dawn, I proceeded to Chekoutimy. This year I sent Philibot, whom I always retain in my service, to Sept Iles to spend the winter there, and to prepare quietly during the winter, and early in the spring, all that is needed for building their chapel.[25]

JOURNAL OF FATHER COQUART.

1746.

At the death of Father Maurice I was appointed to confess the French at the posts. I therefore left Quebec on the 13th of May, and returned on the 17th of July. I was afterward permanently appointed as the successor of that dear Father, and I left Quebec on the 27th of October. After officiating in my mission at la Malbaie and at Tadoussac I arrived on the 20th of November at Chekoutimi, which I had selected as my winter-quarters,—after running the risk of drifting about in the ice, by which I was surrounded for nearly two hours.

1747.

On the 21st of March, Blanchard departed to prepare the timber for the new Church at Tadoussac, in accordance with the written agreement which I had with him.

On the 16th of May, I blessed the site of the new church, and drove the first nail.

Nota. Monsieur Hocquart,[26] the Intendant of New France gave all the boards, planks, and shingles, and all the nails necessary for the building; while I undertook, for myself and my successors, to say mass

Nota. Monsieur Hocquart Intendant de la Nouvelle France a accordé toutes les planches, madriers, bardeaux et tous les clous nécessaires pour la bâtisse et je me suis engagé pour moi et mes successeurs à dire pour lui la messe de Ste. Anne tandis que l'église subsistera pour reconnaître sa libéralité.

1747.

Le 5 d'Avril je partis de Chekȣtimi sur les glaces pour me rendre à Tadoussac, j'y restai cinq jours et je fus faire gagner le Jubilé à la Malbaie. Je retournai le 27 à Tadoussac, d'où je partis le 2 de juin pour Chekȣtimi où j'arrivai le 3 au matin, j'eus la consolation de terminer l'affaire d'un malheureux qui vivait dans le crime depuis longtemps. Je partis de Chekoutimi le 1er de juillet ayant été arrêté, partie pour une plaie à la jambe, partie pour conclure un mariage que j'avais fort à cœur et je pus me rendre aux Islets de Jérémie le 5 de Juillet. Je revins à Tadoussac pour la fête de Ste. Anne et après un second voyage à Chekȣtimi, et un à Québec, je fus passer l'hiver à Bon-désir.

Le 4 mars 1748 on me vint chercher pour Chekȣtimi où il y avait des malades, j'en revins à Tadoussac. Le 21 je fus à Québec où j'obtins encore de monsieur l'Intendant 300 liv. pour ma nouvelle Eglise de Tadoussac.

L'automne 1749 M. Bigot Intendant m'accorda 200 liv. pour mon église de Tadoussac qui fut couverte et fermée cette année.

Enfin à la St. Jean de l'an 1750 la dite Eglise fut parfaitement achevée et fut estimée 3000 liv. par M.

for him on St. Anne's day, so long as the church should exist, as an acknowledgment of his liberality.

1747.

On the 5th of April, I left Chekoutimi on the ice to go to Tadoussac. I remained there five days, and then went to la Malbaie to enable them to obtain the indulgences of the Jubilee. I returned on the 27th to Tadoussac, whence I started on the 2nd of June for Chekoutimi, arriving there on the morning of the 3rd. I had the consolation of putting an end to the misconduct of a wretched man who had for a long time lived an evil life. I left Chekoutimi on the 1st of July, having been detained partly owing to a sore leg, and partly because I wished to conclude a marriage upon which I had greatly set my heart; and I was able to go to the Jérémie Islets on the 5th of July. I returned to Tadoussac for the festival of St. Anne; and, after a second voyage to Chekoutimi and one to Quebec, I went to spend the winter at Bon désir.

On the 4th of March, 1748, I was sent for to go to Chekoutimi, where some people were sick, and I returned to Tadoussac. On the 21st, I went to Quebec, where I obtained from monsieur the Intendant a further amount of 300 livres for my new Church of Tadoussac.

In the autumn of 1749, Monsieur Bigot, the Intendant, granted me 200 livres for my church of Tadoussac, which was roofed and closed in this year.[27]

Finally, on the feast of St. John in the year 1750, the said Church was completely finished; and it was valued at 3,000 livres by Monsieur Guillemin,

Guillemin Conseiller au Conseil de Québec et Commissaire du Roy à M. Hary nouveau fermier des postes du 1er octobre dernier. *Nota* que ces trois mille livres et les ornements de l'église furent payées au fermier en remboursement quoiqu'il n'eusse pas déboursé un sol.

Councilor of the Quebec Council, and King's Commissioner, who on the 1st of last October made his report to Monsieur Hary, the new farmer of the posts. *Nota.* These three thousand livres and the value of the church ornaments were paid to the farmer as a reimbursement, although he had not spent a single sol.

Lettre du Père Vivier, Missionnaire aux Illinois, au Père * * *.

MON CHER AMI,

P. X.

Quand on part de France pour les pays lointains, il n'en coûte rien pour faire des promesses à ses amis; mais, arrivé au terme, ce n'est pas un petit embarras de les exécuter, sur-tout les premières années; nous n'avons ici qu'une seule occasion tous les ans pour faire tenir nos lettres en France; il faut donc consacrer une huitaine de jours à écrire sans relâche, si l'on veut effectuer toutes ses promesses. De plus, ce qu'on a à mander de ce pays-ci, est si peu curieux, si peu édifiant, que cela ne vaut pas la peine de mettre la main à la plume. C'est moins pour satisfaire votre curiosité, que pour répondre à l'amitié que vous me témoignez, que je vous écris aujourd'hui. Tâchons cependant de vous donner quelqu'idée du pays, de ses habitans et de nos occupations. Les Illinois sont par le 39e. degré de latitude septentrionale, environ à 9 degrés de la nouvelle Orléans, capitale de toute la Colonie; le climat est à-peu-près comme celui de France, avec cette différence, que l'hiver y est moins long et moins continu, et les chaleurs un peu plus grandes en été; le pays, en général, est entrecoupé de plaines et de forêts, et arrosé d'assez belles rivières. Le bœuf sauvage, le chevreuil, le cerf, l'ours, la dinde sauvage, abondent de toutes parts, en toute saison,

Letter from Father Vivier, Missionary among the Illinois, to Father * * *.

My Dear Friend,

Pax Christi.

When one leaves France for distant countries, it is not difficult to make promises to one's friends; but, when the time comes, it is no slight task to keep them, especially during the first years. We have here but a single opportunity, once a year, for sending our letters to France. It is therefore necessary to devote an entire week to writing, without interruption, if one wish to fulfill all one's promises. Moreover, what we have to write of this country is so little curious and so little edifying that it is hardly worth while to take up a pen. It is less for the purpose of gratifying your curiosity than of responding to the friendship that you display for me, that I write to you to-day. Let us try, nevertheless, to give you some idea of the country, of its inhabitants, and of our occupations. The Illinois country lies about the 39th degree of north latitude, about 9 degrees from new Orleans, the capital of the whole Colony. The climate is very much like that of France, with this difference, that the winter here is not so long and is less continuous, and the heat in summer is a little greater. The country in general is covered with an alternation of plains and forests, and is watered by very fine rivers. Wild cattle, deer, elk, bears, and wild turkeys abound everywhere, in

excepté près des endroits qui sont habités: il faut aller pour l'ordinaire à une ou deux lieues pour trouver le chevreuil, et à sept ou huit pour trouver le bœuf. Pendant une partie de l'automne, pendant l'hiver et une partie du printemps, le pays est inondé de cygnes, d'outardes, d'oies, de canards de trois espèces, de pigeons sauvages, de sarcelles et de certains oiseaux gros comme des poules, qu'on appelle faisans en ce pays-ci, mais que je nommerais plutôt gelinotes, qui, cependant, ne valent pas les gelinotes d'Europe, à ce que je pense. Je ne parle pas des perdrix ni des lièvres, parce qu'on ne daigne pas tirer dessus. Les plantes, les arbres, les légumes qu'on a apportés de France ou de Canada, y réussissent assez bien; en général, le pays peut produire toutes les choses nécessaires et même agréables à la vie.

Les habitans sont de trois espèces: des Français, des Nègres et des Sauvages, sans parler des Métis, qui naissent des uns et des autres pour l'ordinaire, contre la Loi de Dieu. Il y a 5 Villages Français et 3 Villages de Sauvages dans l'espace de 21 lieues, situés entre le Mississipi et une autre rivière, qu'on appelle la rivière de Karkakiad [*sc.* Kaskaskias]. Dans les cinq Villages Français il peut y avoir onze cens blancs, trois cens noirs et une soixantaine d'esclaves rouges, autrement Sauvages. Les trois Villages Illinois ne contiennent pas plus de huit cens Sauvages de tout âge. Les Français habitués en ce pays-ci, sont appliqués, pour la plupart, à la culture des terres: ils sèment du froment en quantité; ils élèvent des bœufs venus de France, des cochons, des chevaux en grand nombre; ce qui, outre la chasse, leur donne une grande aisance pour vivre. On ne craint point la famine en ce pays-ci: il y a toujours des

all seasons, except near the inhabited portions. It is usually necessary to go one or two leagues to find deer, and seven or eight to find oxen. During a portion of the autumn, through the winter, and during a portion of the spring, the country is overrun with swans, bustards, geese, ducks of three kinds, wild pigeons, and teal. There are also certain birds as large as hens, which are called pheasants in this country, but which I would rather name "grouse;" they are not, however, equal in my opinion to the European grouse. I speak not of partridges or of hares, because no one condescends to shoot at them. The plants, trees, and vegetables that have been brought from France or from Canada, grow fairly well. As a rule, the country can produce all things needed to support life, and even to make it agreeable.

There are three classes of inhabitants: French, Negroes, and Savages; to say nothing of Half-breeds born of the one or the other,—as a rule, against the Law of God. There are 5 French Villages and 3 Villages of Savages within a distance of 21 leagues, between the Mississipi and another river called the Kaskaskias. In the five French Villages there may be eleven hundred white people, three hundred black, and about sixty red slaves, otherwise Savages. The three Illinois Villages do not contain more than eight hundred Savages, of all ages. The majority of the French settled in this country devote themselves to the cultivation of the soil. They sow quantities of wheat; they rear cattle brought from France,[28] also pigs and horses in great numbers. This, with hunting, enables them to live very comfortably. There is no fear of famine in this country; there is always three times as much food as can

vivres trois fois plus qu'on n'en peut consommer; outre le froment, le maïs, autrement blé de Turquie, vient à foison tous les ans; on transporte à la nouvelle Orléans quantité de farines. Voyons les Sauvages en particulier: on n'en a que de fausses idées en Europe; à peine les croit-on des hommes. On se trompe grossièrement: les Sauvages, et sur-tout les Illinois, sont d'un caractère fort doux et fort sociable: ils ont de l'esprit, et paraissent en avoir plus que nos paysans, autant au-moins que la plupart des Français, ce qui provient de cette liberté dans laquelle ils sont élevés; le respect ne les rend jamais timides; comme il n'y a point de rang et de dignité parmi eux, tout homme leur paraît égal. Un Illinois parlerait aussi hardiment au Roi de France qu'au dernier de ses sujets; la plupart sont capables de soutenir une conversation avec qui que ce soit, pourvu qu'on ne traite point de matière hors de leur sphère; ils entendent très-bien raillerie; ils ne savent ce que c'est que disputer et s'emporter en conversant: jamais ils ne vous interrompent dans la conversation: je leur trouve bien des qualités qui manquent aux peuples civilisés. Ils sont distribués par cabanes; une cabane est une espèce de chambre commune, où il y a communément 15 à 20 personnes; ils vivent tous dans une grande paix, ce qui provient, en grande partie, de ce qu'on laisse faire à chacun ce que bon lui semble. Depuis le commencement d'Octobre jusqu'à la mi-Mars, ils sont en chasse à quarante et cinquante lieues de leur Village; et à la mi-Mars ils reviennent à leur Village; alors les femmes font leurs semences du maïs; pour les hommes, à la réserve de quelques petites chasses qu'ils font de temps en temps, ils mènent une vie parfaitement

be consumed. Besides wheat, maize — otherwise "Turkish corn" — grows plentifully every year, and quantities of flour are conveyed to new Orleans. Let us consider the Savages in particular. Nothing but erroneous ideas are conceived of them in Europe; they are hardly believed to be men. This is a gross error. The Savages, and especially the Illinois, are of a very gentle and sociable nature. They have wit, and seem to have more than our peasants, — as much, at least, as most Frenchmen. This is due to the freedom in which they are reared; respect never makes them timid. As there is neither rank nor dignity among them, all men seem equal to them. An Illinois would speak as boldly to the King of France as to the lowest of his subjects. Most of them are capable of sustaining a conversation with any person, provided no question be treated of that is beyond their sphere of knowledge. They submit to raillery very well; they know not what it is to dispute and get angry while conversing. They never interrupt you in conversation. I found in them many qualities that are lacking in civilized peoples. They are distributed in cabins; a cabin is a sort of room in common, in which there are generally from 15 to 20 persons. They all live in great peace, which is due, in a great measure, to the fact that each one is allowed to do what he pleases. From the beginning of October to the middle of March, they hunt at a distance of forty or fifty leagues from their Village; and, in the middle of March, they return to their Village. Then the women sow the maize. As to the men, with the exception of a little hunting now and then, they lead a thoroughly idle life; they chat and smoke, and that is all. As a

oisive; ils causent en fumant la pipe, et c'est tout. En général, les Illinois sont fort paresseux et fort adonnés à l'eau-de-vie, ce qui est cause du peu de fruit que nous fesons parmi eux. Nous avions autrefois des Missionnaires dans les trois Villages. Messieurs des Missions étrangères sont chargés de l'un de ces trois Villages; nous avons abandonné le second faute de Missionnaire et parce qu'on y fesait fort peu de fruits: nous nous sommes bornés au troisième, qui seul est plus considérable que les deux autres. Nous y sommes deux Prêtres, mais la moisson ne répond pas à nos travaux. Si ces Missions n'ont pas eu plus de succès, ce n'est pas la faute de ceux qui nous ont précédés; car leur mémoire est encore en vénération parmi les Français et les Illinois; cela vient peut-être du mauvais exemple des Français, mêlés continuellement parmi ces peuples, de l'eau-de-vie qu'on leur vend, et sur-tout de leur caractère tout-à-fait ennemi de toute gêne, et par conséquent de toute Religion. Quand les premiers Missionnaires sont venus parmi les Illinois, nous voyons par les écrits qu'ils nous ont laissés, qu'ils comptaient cinq mille personnes de tout âge dans cette Nation; aujourd'hui on n'en compte pas deux mille; il faut noter qu'outre ces trois Villages que je vous ai marqués, il en est un quatrième de la même Nation à quatre-vingts lieues d'ici, presqu'aussi considérable que les trois autres. Jugez par-là combien ils ont diminué dans l'espace de soixante ans. Je me recommande à vos saints sacrifices, en l'union desquels j'ai l'honneur d'être, etc.

Aux Illinois, ce 8 *Juin* 1750.

rule, the Illinois are very lazy and greatly addicted to brandy; this is the cause of the insignificant results that we obtain among them. Formerly, we had Missionaries in the three Villages. The Gentlemen of the Missions étrangères have charge of one of the three. We abandoned the second through lack of a Missionary, and because we obtained but scanty results. We confined ourselves to the third, which alone is larger than the two others. We number two Priests there, but the harvest does not correspond to our labors. If these Missions have no greater success, it is not through the fault of those who have preceded us, for their memory is still held in veneration among French and Illinois. It is perhaps due to the bad example of the French, who are continually mingled with these people; to the brandy that is sold to them, and above all to their disposition which is certainly opposed to all restraint, and consequently to any Religion. When the first Missionaries came among the Illinois, we see, by the writings which they have left us, that they counted five thousand persons of all ages in that Nation. To-day we count but two thousand. It should be observed that, in addition to these three Villages which I have mentioned, there is a fourth one of the same Nation, eighty leagues from here, almost as large as the three others. You may judge by this how much they have diminished in the period of sixty years. I commend myself to your holy sacrifices, in the union whereof I have the honor to be, etc.

Among the Illinois, this 8th of June, 1750.

Relation du voyage de la Belle rivière fait en 1749, sous les ordres de M. de Celoron, par le P. Bonnecamps.

MONSIEUR,

Il ne me fut pas possible l'année dernière de vous rendre compte de mon voyage dans la Bellerivière.

Tous les vaisseaux étoient partis de Québec quand j'y arrivai. J'aurois pû, il est vrai, vous écrire par la Nouvelle Angleterre, mais j'avois à vous dire bien des choses que la prudence ne me permettoit pas de faire passer par les mains des Anglois. Ainsi malgré l'envie extrême que j'avois de répondre à la confiance que vous m'aviez témoignée, J'ay pris le parti de différer à le faire jusqu'au départ de nos vaisseaux.

Nous partimes de la Chine le 15^e^. de Juin, vers les trois heures après-midi, au nombre de 23 canots tant françois que sauvages. Nous allâmes coucher à la pointe Claire, éloignée de la Chine d'environ deux lieues. Le lendemain, quoique partis d'assez grand matin nous ne fîmes guères plus de chemin et nous gagnames les Cèdres avec bien de la peine à cause des Cascades qu'il fallut faire remonter à nos canots, et où la plus part furent assez maltraités par les roches.

Le 17^e^., une partie du jour fut employée à les raccommoder et à leur faire doubler la pointe des Cèdres avec des demi-charges. Le soir nous allames camper du coteau du lac; c'est une langue de terre

Account of the voyage on the Beautiful river made in 1749, under the direction of Monsieur de Celoron, by father Bonnecamps.

MONSIEUR,

It was not possible for me last year, to give you an account of my voyage on the Beautiful river.

All the vessels had left Québec when I reached it. I could, it is true, have written you by way of New England; but I had many things to say to you which prudence would not allow me to send through the hands of the English. Therefore, in spite of the great desire that I had to respond to the confidence which you have shown me, I have chosen the alternative of deferring to do so, until the departure of our vessels.[29]

We left la Chine on the 15th of June, toward 3 o'clock in the afternoon, numbering 23 canoes both french and savage. We slept at pointe Claire, about two leagues distant from la Chine. The next day, although starting out quite early, we made hardly more progress; and we gained les Cèdres with much difficulty, because of the Cascades up which we had to ascend with our canoes, where the greater number were badly injured by the rocks.

The 17th. A part of the day was employed in mending them, and in doubling pointe des Cèdres ["point of Cedars"] with half-cargoes. At night,

assez fort étroite au bout de laquelle il y a une chute considérable. Le canot de M. de Joncaire eut le malheur d'y tomber, et s'y perdit. De quatre hommes qui étoient dedans pour le gouverner, trois eurent le bonheur de se sauver à la nage, le quatrième ne fut pas si heureux et périt sous nos yeux, sans pouvoir lui donner le moindre secours. C'est le seul homme que nous ayons perdu dans la campagne.

Le 18e., on se rendit à l'ance aux bateaux qui est à l'entrée du lac St. François. Ce jour-là M. de Celoron fit un détachement pour aller recueillir les débris du canot naufragé.

Le 19e. je pris hauteur dans l'anse aux bateaux que je trouvai estre par 45d. 32 de latitude. Le 21e., nous passames le lac St François qui peut avoir sept lieues dans sa longueur, et deux lieues dans sa plus grande largeur; le soir nous couchames aux mille Roches; le 22e. nous arrivames au Long Sault vers les onze heures du matin; là nous fîmes un portage d'un peu plus d'un quart de lieue, et l'on remonta les canots à vide. On feroit beaucoup mieux de les transporter par terre, comme on fait le bagage. On perdroit moins de tems et on courreroit moins de risques; mais la coutume est une loi contre laquelle le bon sens ne prévaut pas toujours. Le Long Sault est divisé en trois chenaux par deux isles. On monte par le chenail du nord et l'on descend par le chenail du sud. Celui du milieu, qu'on appelle le chenail écarté est, dit-on, impraticable.

Le 25e. nous allames débarquer chez l'abbe Piquet, dont le nouvel établissement est au sud du fleuve, à 37 lieus de Montréal, et immédiatement à la fin des rapides. Nous le trouvames logé sous des écorces,

we camped on the shore of the lake; the place was a bare tongue of earth, very narrow, at the end of which was a considerable fall. The canoe of Monsieur de Joncaire[30] unfortunately fell into the water there, and was lost; of the four men who were in it, three were fortunate enough to save themselves by swimming; the fourth was not so fortunate, and perished before our eyes, without our being able to give him the slightest aid. This was the only man whom we lost during the expedition.

The 18th. We reached ance aux bateaux ["boat cove"], which is at the entrance of lake St. Francis. On that day, Monsieur de Celoron[31] detached a party of men to go to recover the remains of the wrecked canoe.

The 19th. I took our bearings at anse aux bateaux, which I found to be 45° 32′ of latitude. The 21st. We passed lake St. Francis, which must be seven leagues in length, and two leagues in its greatest breadth. That night we slept at mille Roches ["thousand Rocks"]. The 22nd. We arrived at the Long Sault toward eleven o'clock in the morning. There we made a portage of somewhat more than a quarter of a league, and reëntered the canoes now empty of their lading. We would do much better to carry them by land, as we would carry baggage; we would lose less time, and incur less risk; but custom is a law against which good sense does not always prevail. The Long Sault is divided into three channels by two islands. The ascent is made by the north channel, and the descent by the south channel. The middle one, which is called "the lonely channel," is said to be impracticable.

The 25th. We disembarked at the dwelling of

au milieu d'un abattis de près de 40 arpens. Le fort qu'il fait construire est un quarré de 70 piés sur chaque face; il est placé à l'embouchure d'une rivière qu'il a nommée de la Présentation, et à la base d'une petite pointe basse et marécageuse. Au dire de l'abbé Piquet, le terroir est excellent, mais il ne nous a pas paru tel. On y voit presque autant de sapins que de bois francs. Tout son village consistoit en deux hommes qui nous ont suivi dans la Belle-Riviere.

Le 27e, nous arrivames à Cataracoui un peu après-midi. Le fort de Cataracoui est situé vers le fond d'une ance environ à une trentaine d'arpens du fleuve. C'est un quarré de pierres de 60 toises. Chaque angle est flanqué d'un bastion. Vis à vis la porte on a construit une petite dimi-lune. Les environs du fort sont bien découverts, et hors de surprise. Il est un peu commandé par un monticule qui n'en est pas fort éloigné. Le 28e. j'observai sa latitude que je trouvai estre de 44 degrés 28′. C'est là proprement que commence le cours du fleuve St. Laurent qui, à mon estime, ne passe pas 230 lieues. Le 29e., un vent forcé de sud-ouest nous retint à Cataracoui.

Le 30e., le lac s'étant calmé, nous primes la route de Niagara, où nous arrivames le 6e. de Juillet. Dans toute la traversée du lac Ontario, je n'ai rien vu qui put piquer la curiosité. Je vous dirai seulement que les eaux du lac sont extrêmement claires et transparentes; à 17 et 18 piés elles laissent apercevoir le fond aussi distinctement que si on le voyoit au travers d'un verre poli. Elles ont encore une autre propriété bien agréable aux voyageurs, c'est

the abbé Piquet, whose new establishment is south of the river — 37 leagues from Montréal, and directly at the end of the rapids. We found him lodged under a shelter of bark, in the midst of a clearing of nearly 40 arpents. The fort which he has had constructed is a square of 70 feet on each side; it is situated at the mouth of a river, which he has named la Présentation, and at the base of a little headland, low and marshy. According to abbé Piquet, the soil is excellent; but it did not appear so to us. One sees there as many trees of fir as of hard wood. His whole village consisted of two men, who followed us into the Beautiful River.[32]

The 27th. We arrived at Cataracoui, soon after noon. The fort of Cataracoui is situated near the bottom of a cove, about thirty arpents from the river. It is a square of stone-work, 60 toises in extent, each corner being flanked by a bastion. Opposite the entrance, a small demilune has been constructed. The neighborhood of the fort is very open, and liable to surprise. It is slightly commanded by a little hill, not very far away. The 28th. I observed its latitude, which I found to be 44° 28′. It is here that the course of the river St. Lawrence properly begins, which, in my judgment, does not exceed 230 leagues. The 29th. A strong wind from the southwest detained us at Cataracoui.

The 30th. The lake being calm, we took the route to Niagara, where we arrived on the 6th of July. In all the passage of lake Ontario, I have seen nothing which could excite curiosity. I will only tell you that the waters of this lake are very clear and transparent; at 17 and 18 feet, the bottom can be seen as distinctly as if one saw it through a polished glass.

de conserver une grande fraîcheur au milieu des étouffantes chaleurs qu'on est quelques fois obligé d'essuier en passant ce lac.

Le Fort de Niagara est un quarré de pieux revêtu en dehors de pièces de chêne qui lient et fortifient tout l'ouvrage. Un grand corps de logis de pierres forme la courtine qui regarde le lac; sa grandeur est à peu près la même que celle du fort Frontenac. Il est situé sur la rive orientale du canal par lequel se déchargent les eaux du lac Erié. On sera bientôt dans la nécessité de le transporter ailleurs, parce que la côte minée continuellement par les flots qui viennent s'y briser, s'écroule peu-à-peu et gagne sensiblement le pied du fort. Il seroit avantageusement placé au dessus de la chute sur un beau plateau où tous les canots sont obligés d'aborder pour faire le portage. Par là, on épargneroit aux sauvages, nation naturellement paresseuse, la peine de faire trois lieues par terre, et, pourvû qu'on diminuât le prix excessif des marchandises, on les dégoûteroit insensiblement des Anglois et on reverroit fleurir la traite qui est presque entièrement tombée.

Le 6^{e}. et le 7^{e}. j'observai l'amplitude occidentale du soleil, lorsqu'il se couchoit dans le lac, elle me donna 6^{d} 30′ Nord ouest pour la variation du compas. La latitude du fort est de 43^{d} 28′.

Le 8^{e}. tout le détachement se rendit au portage. Le 12^{e}., nous vinmes camper dans le petit rapide à l'entrée du lac Erié. Le canal qui fait la communication des deux lacs, est d'environ 9 lieües. A deux lieües au dessus du fort, on commence le portage. Il y a trois côtes presque de suite à monter. La 3^{e}. est extraordinairement haute et escarpée. De son

They have still another property, very pleasant to travelers,—that of retaining great coolness in the midst of the suffocating heat which one is sometimes obliged to endure in passing this lake.

The Fort of Niagara is a square made of palisades, faced on the outside with oak timbers, which bind and strengthen the whole work. A large stone barrack forms the curtain-wall, which overlooks the lake; its size is almost the same as that of fort Frontenac. It is situated on the eastern bank of the channel by which the waters of lake Erie discharge themselves. It will soon be necessary to remove it elsewhere, because the bank, being continually undermined by the waves which break against it, is gradually caving in, and the water gains noticeably on the fort. It would be advantageously placed above the waterfall, on a fine plateau where all canoes are obliged to land to make the portage. Thus the savages, people who are naturally lazy, would be spared the trouble of making three leagues by land; and if the excessive price of merchandise could be diminished, that would insensibly disgust the English, and we could see the trade, which is almost entirely ruined, again flourishing.

On the 6th and the 7th, I observed the western amplitude of the sun, when it set in the lake; that gave me 6° 30′ Northwest for the variation of compass. The latitude of the fort is 43° 28′.

On the 8th, the entire detachment arrived at the portage. The 12th. We encamped at the little rapid at the entrance of lake Erie. The channel which furnishes communication between the two lakes is about 9 leagues in length. Two leagues above the fort, the portage begins. There are three

sommet au niveau de l'eau il y a au moins 300 piés. Si j'avois eu mon graphomètre, j'aurois sçu au juste la hauteur; mais je l'avois laissé au fort dans la crainte qu'il ne lui arrivât quelque accident pendant le reste du voyage. Quand on est arrivé au haut de cette dernière côte, on va de plein pié à l'autre bout du portage. Le chemin est large, beau et uni. La fameuse chute de Niagara est à très peu près à égale distance des deux lacs. Elle est formée par un rocher coupé à plomb et haut de 133 piés suivant ma mesure que je crois exacte. Sa figure est un demi ellipse divisée vers son milieu par une petite isle. La largeur de la chute peut être d'un quart de lieue et demi. L'eau tombe en écume le long du rocher et est reçue dans un vaste bassin au dessus du quel règne un brouillard perpétuel.

Le 13e., nous restames dans notre camp du petit rapide pour attendre nos sauvages qui s'étoient amusés à boire du rum dans le portage avec une bande de leurs camarades qui revenoient de Choaguen. Le 14e., les sauvages nous ayant rejoint, nous entrames dans le lac Erié; mais un gros vent de sud ouest s'étant élevé, nous mimes pié à terre. Le 15e. au matin, le vent ayant cessé, nous continuames notre route, et le 16e., nous arrivames de bonne heure au portage de Yjadakoin.

Il commence à l'embouchure d'une petite rivière nommée la Rivière aux pommes. C'est la 3e. que l'on rencontre depuis l'entrée du lac; ainsi il est aisé de le reconnoistre. Le 15e. au soir, j'observai la variation qui se trouva nulle.

Nous avons toujours suivis la côte. Elle est assez régulièrement droite, médiocrement élevée, et fournit

hills[33] to climb, almost in succession. The 3rd is extraordinarily high and steep; it is, at its summit, at least 300 feet above the level of the water. If I had had my graphometer, I could have ascertained its exact height; but I had left that instrument at the fort, for fear that some accident might happen to it during the rest of the voyage. When the top of this last hill is reached, there is a level road to the other end of the portage; the road is broad, fine, and smooth. The famous waterfall of Niagara is very nearly equidistant from the two lakes. It is formed by a rock cleft vertically, and is 133 feet, according to my measurement, which I believe to be exact. Its figure is a half-ellipse, divided near the middle by a little island. The width of the fall is perhaps three-eighths of a league. The water falls in foam over the length of the rock, and is received in a large basin, over which hangs a continual mist.

The 13th. We remained in our camp at the little rapid to await our savages, who were amusing themselves with drinking rum at the portage, with a band of their comrades who were returning from Choaguen [Oswego]. The 14th. The savages having rejoined us, we entered lake Erie, but a strong southwest wind having arisen, we put back to shore. The 15th. In the morning, the wind having ceased, we continued our route, and on the 16th, we arrived early at the portage of Yjadakoin.[34]

It began at the mouth of a little stream called Rivière aux pommes ["apple River"],—the 3rd that is met after entering the lake, and thus it may be easily recognized. The 15th. In the evening, I observed the variation, which I found to be nothing.

We always kept close to the shore. It is quite

peu d'abris; en bien des endroits ce n'est qu'un pur roc couvert de quelques pouces de terre. Le lac Erié n'est pas profond. Ses eaux n'ont ni la transparence ni la fraîcheur de celles du lac Ontario. C'est dans ce lac où j'ai vu pour la première fois des dindes sauvages. Ils ne diffèrent en rien de nos dindes domestiques.

Le 17e., on commença le portage et l'on fit bien une lieue ce jour là. Je pris hauteur à la 2e. station, c'est à dire à une demi lieue du lac, et je la trouvai de 42d 33′. Le 18e. nos gens s'étant trouvés fatigués, on abrégea l'intervalle des stations et l'on ne fit guère plus d'une demi-lieue. Le 19e., le mauvais temps ne nous permit pas d'avancer beaucoup. Cependant nous gagnions chaque jour du terrain, et le 22e., le portage fut entièrement achevé.

A mon estime, il a trois lieues et demi; le chemin est passablement beau. Le bois au travers du quel il est frayé, ressemble à nos forests de France. Le hestre, le fresne, l'orme, le chêne rouge et blanc, voila ce qui en compose la plus grande partie. On y trouve une espèce d'arbre qui n'a point d'autre nom que celui de bois inconnu. La tige est haute, droite et presque sans branches jusqu'à sa cime. C'est un bois mou et leger. On s'en sert pour faire des pirogues, et il n'est bon qu'à celà. S'il y avoit eu là des yeux plus connoisseurs que les nôtres, peut-être eussent-ils fait des découvertes qui auroient flatté le goût des arboristes. Arrivés sur le bord du lac Yjadakoin M. de Celoron jugea à propos de passer le reste de la journée dans son camp pour laisser prendre haleine à son monde. Le 23e., au matin, on fit la visite des vivres; on gomma les

regular, straight, but moderately high, and furnishes little shelter; in many places it is mere rock, covered with a few inches of soil. Lake Erie is not deep; Its waters have neither the transparency nor the coolness of those of lake Ontario. It is at this lake that I saw for the first time the wild turkeys; they differ in no way from our domestic turkeys.

The 17th. We began the portage, and made a good league that day. I observed the latitude at the 2nd station,—that is, half a league from the lake,—and I found it 42° 33′. The 18th. Our people being fatigued, we shortened the intervals between the stations, and we hardly made more than half a league. The 19th. Bad weather did not allow us to advance far; nevertheless we gained ground every day, and, the 22nd, the portage was entirely accomplished.

In my judgment, it is three and a half leagues. The road is passably good. The wood through which it is cut resembles our forests in France. The beech, the ash, the elm, the red and white oak—these trees compose the greater part of it. A species of tree is found there, which has no other name than that of "the unknown tree." Its trunk is high, erect, and almost without branches to the top. It has a light, soft wood, which is used for making pirogues, and is good for that alone. Eyes more trained than ours, would, perhaps, have made discoveries which would have pleased the taste of arborists. Having reached the shore of lake Yjadakoin, Monsieur de Celoron thought it well to pass the rest of the day in camp to give his people a breathing-space. On the morning of the 23rd, we examined the provisions, pitched the canoes, and set out. Before starting, I took advantage of the

canots et l'on partit. Avant le départ, je profitai du beau temps pour prendre hauteur qui se trouva estre de 42d 30′. Le lac Yjadakoin peut avoir une lieue et demi dans sa plus grande largeur et 6 lieues dans toute sa longueur; il se retrécit vers son milieu et semble former un double lac.

Nous en sortimes le 24e. au matin et nous entrames dans la petite rivière qui porte son nom et qui en est comme la décharge. Au bout d'un lieue et demie d'eau morte, on tombe dans un rapide qui dure trois lieues ou davantage. Dans les temps de sécheresse il est fort plat. On nous a dit que dans le printemps ou après quelque gros orage il est praticable. Pour nous nous l'avons trouvé tiré au sec; en certains endroits, qui n'étoient que trop fréquents, à peine y avoit-il deux ou trois pouces d'eau.

Avant de nous y engager, M de Celoron fit débarquer la plus grande partie du bagage avec du monde pour le porter au rendez-vous. En chemin faisant, nos gens de terre aperçurent des pistes fraîches et des cabanes nouvellement abandonnées. Sur ces indices non équivoques, nous jugeames qu'on étoit venu nous reconnoistre, et qu'à notre approche les découvreurs étoient allés porter l'alarme dans la Belle-Rivière. C'est pour quoi M le Commandant assembla, le 25e. au matin, un conseil dans lequel, après avoir déclaré vos intentions, il proposa d'envoyer M de Joncaire à la paille coupée pour y porter des branches de porcelaine et inviter les sauvages à écouter la parole pacifique de leur père Onontio. La proposition fut approuvée unanimement, et M de Joncaire partit accompagné de quelques sauvages du détachement. On travailla ensuitte au radoub de

fine weather to get the latitude, which I found to be 42° 30′. Lake Yjadakoin may be a league and a half in its greatest width, and 6 leagues in its entire length. It becomes narrow near the middle, and seems to form a double lake.

We left it on the morning of the 24th, and entered the little river which bears its name, and which is, as it were, its outlet. After a league and a half of still water, one enters a rapid, which extends for three leagues or more; in times of drouth, it is very shallow. We were told that in the spring, or after heavy rains, it is navigable; as for us, we found it drained dry. In certain places, which were only too frequent, there was barely two or three inches of water.

Before entering this place, Monsieur de Celoron had the greater part of the baggage unloaded, with people to carry it to the rendezvous. On the road, our natives noticed fresh trails, and huts newly abandoned. From these unequivocal indications, we inferred that some one had come to spy upon us, and that at our approach our discoverers had carried the alarm to the Beautiful River. Therefore, Monsieur the Commandant held a council on the morning of the 25th, in which, after having declared your intentions, he proposed to send Monsieur de Joncaire to la paille coupée,[35] to carry thither some porcelain branches, and to invite the natives to listen to the peaceful message of their father Onontio. The proposition was unanimously approved, and Monsieur de Joncaire set out, accompanied by a detachment of savages. We then worked at repairing our canoes, and sent them on, half-loaded. On the morning of the 27th, we again found the still water,

nos canots et on les fit partir avec des demi-charges. Le 27e. au matin, nous retrouvames l'eau morte sur laquelle nous voguâmes tranquillement jusqu'à 10 h ½ du 28e., heure fatale qui nous replongea dans nos premières misères. L'eau manqua tout à coup sous nos canots et nous fumes réduits à la triste nécessité de les traîner sur des cailloux, dont le tranchant, malgré nos soins et nos précautions en enlevoit, de tems en tems, de larges éguillettes. Enfin, accablés d'ennuis et désespérant presque de voir la Belle-Rivière, nous y entrames le 29e. à midi. M. de Celoron fit enterrer une lame de plomb sur le bord méridional de l'Ohio, et plus bas il fit attacher à une arbre les armes du roy. Après cette opération, nous allames camper vis à vis un petit village d'Iroquois de 12 ou 13 cabanes: on le nomme Kananouangon.

Le 30e., nous nous rendimes à la paille coupée. Là nous rejoignimes M. de Joncaire qui nous dit que nous avions conjecturé juste; que le bruit de notre marche avoit jetté la consternation dans tous les esprits, et qu'il avoit eu bien de la peine à faire revenir les fuyards. Les chefs vinrent saluer M. le Commandant qui leur fit mille caresses et tâcha de les rassurer.

Le 31e au matin il leur parla de votre part, et le soir, il reçut leur réponse dont tout le monde eut été satisfait si on l'eut cru sincère; mais on ne doutait point que la crainte l'eut extorqué.

Vous me permettrez de ne pas rapporter ici, ni ailleurs, les paroles de M. de Celoron, ni les réponses qu'on lui a faites, parce qu'il doit vous en envoyer des copies.

La paille coupée est un village très médiocre

on which we advanced tranquilly until ½ past 10 on the 28th,—a fatal hour, which plunged us again into our former miseries. The water suddenly gave out under our canoes, and we were reduced to the sad necessity of dragging them over the stones,—whose sharp edges, in spite of our care and precautions, took off large splinters from time to time. Finally, overcome with weariness, and almost despairing of seeing the Beautiful River, we entered it on the 29th, at noon. Monsieur de Celoron buried a plate of lead on the south bank of the Ohio; and, farther down, he attached the royal coat of arms to a tree. After these operations, we encamped opposite a little Iroquois village, of 12 or 13 cabins; it is called Kananouangon.[36]

The 30th. We arrived at la paille coupée. There we rejoined Monsieur de Joncaire, who told us that our conjecture was correct; that the report of our march had thrown all those people into consternation, and that he had had much difficulty in making the fugitives return. The chiefs came to greet Monsieur the Commandant, who bestowed upon them a thousand tokens of kindness, and sought to reassure them.

The 31st. In the morning, he spoke to them on your behalf; and in the evening he received their reply, that every one had been satisfied,—if one could believe it sincere; but we did not doubt that it was extorted by fear.

You will excuse me from reporting here, or elsewhere, either the words of Monsieur de Celoron, or the replies which they gave him, because he will send you copies of these.

La paille coupée is a very insignificant village,

composé d'Iroquois et de quelques loups. Il est situé sur la rive septentrionale de l'Ohio, et borné au nord par un groupe de montagnes qui forment un demi bassin fort étroit au fond duquel est le village. Sa latitude est de 42d. 5′.

Le 1er. d'Aoust nous levames le camp, et le soir nous vinmes coucher à un petit village de loups de 9 ou 10 cabanes; Nous marchames toute la journée entre deux chaines de montagnes qui bordent la rivière à droite et à gauche. L'Ohio est fort plat pendant les vingt premières lieues; mais un gros orage que nous avions essuyé la veille de notre départ avoit fait enfler les eaux et nous passames partout sans aucun embarras.

M. Chabert prit ce jour là sept serpents à sonnettes. Ce sont les premiers que j'ai vus. Ce serpent n'a rien qui le différencie des autres, sinon que sa queue est terminée par sept ou huit petites écailles enchassées les unes dans les autres et qui font une espèce de cliquetis quand l'animal marche ou s'agite. Les uns ont des taches jaunatres répandues sur un fond brun; les autres sont entièrement bruns et presque noirs.

Il y en a, m'a-t-on dit, de fort grands. Aucun de ceux que j'ai vus ne passoit 4 piés. Sa morsure est mortelle; on prétend que laver la plaie qu'il a faite avec de la salive mêlée d'un peu de sel marin est un remède souverain; nous n'avons pas eu, Dieu merci, l'occasion de faire l'épreuve de cet antidote. On m'a racconté mille choses merveilleuses de ce reptile, entre autres que l'Ecureuil appercevant un serpent à sonnettes, entroit aussitôt dans de violentes agitations, et qu'au bout d'un certain tems, entrainé pour

composed of Iroquois and some loups. It is situated on the northern bank of the Ohio, and is bounded on the north by a group of mountains which form a very narrow half-basin, at the bottom of which is the village; its latitude is 42° 5′.

On the 1st of August, we broke camp; and that evening we slept at a little loup village of 9 or 10 cabins. We marched all day between two chains of mountains, which bordered the river on the right and left. The Ohio is very low during the first twenty leagues; but a great storm, which we had experienced on the eve of our departure, had swollen the waters, and we pursued our journey without any hindrance.

Monsieur Chabert on that day caught seven rattlesnakes, which were the first that I had seen. This snake differs in no way from others, except that its tail is terminated by seven or eight little scales, fitting one into another, which make a sort of clicking sound when the creature moves or shakes itself. Some have yellowish spots scattered over a brown ground, and others are entirely brown, or almost black.

There are, I am told, very large ones. None of those which I have seen exceed 4 feet. The bite is fatal. It is said that washing the wound which has been received, with saliva mixed with a little sea-salt, is a sovereign remedy. We have not had, thank God, any occasion to put this antidote to the test. I have been told a thousand marvelous things about this reptile; among others, that the Squirrel, upon perceiving a rattlesnake, immediately becomes greatly agitated; and, at the end of a certain period of time, — drawn, as it were, by an invincible

ainsi dire, par un charme invincible, il venoit de lui même se jeter dans la gueule du serpent. J'ai lu un fait tout semblable rapporté dans les transactions philosophiques, mais je ne me rends pas encore pour celà.

Le 2e., M. de Celoron parla aux loups. Je pris hauteur dans notre camp le même jour, et je me trouvai par 41d. 41′ de latitude.

Le 3e., nous poursuivimes notre route, et nous marchames, comme le premier jour, ensevelis dans cette sombre et triste vallée qui sert de lit à l'Ohio. Nous rencontrames sur notre chemin deux petits villages de loups, où l'on s'arresta point. Le soir, après notre débarquement on enterra une 2ème lame de plomb, sous un gros rocher, sur lequel on voit plusieurs figures grossièrement gravées. Ce sont des figures d'hommes et de femmes, des pistes de chevreuils, de dindes, d'ours etc, tracées sur le roc. Nos messieurs voulaient me persuader que c'étoit un ouvrage d'Européans, mais en vérité je puis dire que ces gravures sont d'un goust et d'un travail à ne pas méconnoistre la maladresse des sauvages. Je pourrois ajouter à cela qu'elles ont bien du rapport avec les hierogliphes dont ils se servent au lieu d'écriture.

Le 4e., nous continuames notre route toujours environnés de montagnes, quelques fois si hautes qu'elles ne nous permettoient pas de voir le soleil avant 9 ou 10 heures du matin, ou après 2 ou 3 heures du soir. Cette double chaine de montagnes règne le long de la Belle Rivière, du moins jusqu'à la rivière à la Roche. Elles s'éloignent de tems en tems du rivage, et laissent voir de petites plaines d'une ou deux lieues de profondeur.

attraction,— approaches it, even throwing itself into the jaws of the serpent. I have read a statement similar to this reported in philosophic transactions; but I do not give it credence, for all that.

The 2nd. Monsieur de Celoron spoke to the loups. I took the bearings of our camp on the same day, and found it to be 41° 41′ of latitude.

The 3rd. We continued our route, and we marched, as on the first day, buried in the somber and dismal valley, which serves as the bed of the Ohio. We encountered on our route two small villages of loups, where we did not halt. In the evening, after we disembarked, we buried a 2nd plate of lead under a great rock, upon which were to be seen several figures roughly graven. These were the figures of men and women, and the footprints of goats, turkeys, bears, etc., traced upon the rock. Our officers tried to persuade me that this was the work of Europeans; but, in truth, I may say that in the style and workmanship of these engravings one cannot fail to recognize the unskillfulness of savages. I might add to this, that they have much analogy with the hieroglyphics which they use instead of writing.[87]

The 4th. We continued our route, always surrounded by mountains,— sometimes so high that they did not permit us to see the sun before 9 or 10 o'clock in the morning, or after 2 or 3 in the afternoon. This double chain of mountains stretches along the Beautiful River, at least as far as rivière à la Roche [" Rocky river "]. Here and there, they fall back from the shore, and display little plains of one or two leagues in depth.

The 6th. We arrived at Atigué, where we found

Le 6e., nous arrivames à Atigué où nous ne trouvames personne, tout le monde s'étoit enfui dans le bois. Voyant celà nous passames outre et nous vinmes à l'ancien village des Chaouanons où nous ne trouvames qu'un vieillard et une vieille qui tous les deux ensemble faisoie[n]t bien deux siècles. Quelque tems après nous rencontrames cinq Anglois qui nous parurent estre des engagés. On les somma de se retirer et ils répondirent qu'ils étoient prets à obéir. On leur remit une lettre pour le gouverneur de Philadelphie C'étoit une copie de celle que vous aviez donnée pour modèle. Ces Anglois venoient de Chiningué et de Sinhioto; ils avoient une quarantaine de paquets de pelleteries qu'ils se préparoient de transporter à Philadelphie. Ces paquets consistoient en peaux d'ours, de loutre, de chats, de précans et de chevreuil en poil, car on ne voit là ni marthres, ni castors. Les Anglois nous dirent qu'ils comptoient 100 lieues de là à Philadelphie.

Le 7e., nous trouvâmes encore un village de loups. M. de Celoron engagea le chef à venir entendre votre parole à Chiningué. A deux lieues de là nous mimes pié à terre pour parler à des Anglois. On leur fit le même compliment qu'aux autres, et ils nous répondirent avec la même soumission apparente. Ils étoient logés dans de méchantes cabanes et avoient un magazin bien garni de pelleteries auxquelles on ne toucha point.

Un de nos Messieurs me montra un févier: c'étoit un arbre de moyenne grandeur dont le tronc et les branches sont garnis de pointes longues de trois ou quatre pouces, et grosses vers leur base de deux ou

no person; all the people had fled to the woods. Seeing this, we went on, and came to the old village of the Chaouanons, where we found only a man and a woman, so old that their united ages would make fully two centuries. Some time afterward, we encountered five Englishmen who appeared to us to be engagés; they were ordered to quit that region, and they responded that they were ready to obey. They were given a letter for the governor of Philadelphia; It was a copy of that which you had given for a model. These English came from Chiningué and Sinhioto.[38] They had some forty packets of peltries, which they were preparing to carry to Philadelphia. These packets consisted of skins of bears, otters, cats, précans,[23] and roe-deer, with the hair retained,—for neither martens nor beavers are seen there. The Englishmen told us that they reckoned it 100 leagues from that place to Philadelphia.

The 7th. We found another village of loups. Monsieur de Celoron induced the chief to come to Chiningué to hear your message. At two leagues from there we landed, in order to speak to the English; the same compliments were presented to them as to the others, and they answered us with the same apparent submission. They were lodged in miserable cabins, and had a storehouse well filled with peltries, which we did not disturb.

One of our Officers showed me a bean-tree. This is a tree of medium size whose trunk and branches are armed with thorns three or four inches long, and two or three lines thick at the base. The interior of these thorns is filled with pulp. The fruit is a sort of little bean, enclosed in a pod about a foot long, an inch wide, and of a reddish color

trois lignes. L'intérieur de ces pointes est rempli de moelle. Le fruit est une espèce de petite fève renfermée dans une gousse longue d'environ d'un pié, large d'un pouce et de couleur roussatre mélangée d'un peu de verd. Il y a cinq ou six fèves dans chaque gousse. Le même jour nous dinames sous un cotonnier creux dans lequel on rangea 29 hommes, les uns à côté des autres. Cet arbre n'est pas rare dans tous ces cantons là. Il croit sur le bord de l'eau et dans des endroits marécageux. Il s'élève fort haut et porte beaucoup de branches. Son écorce est mince et rude comme du chagrin. Le bois en est dur, cassant et sujet à la pourriture. Je ne crois pas en avoir vu deux qui ne fussent creux. Ses feuilles sont larges et épaisses, son fruit est de la grosseur d'une petite noisette enveloppée dans son duvet: le tout ressemble à une pomme assés exactement sphérique et d'environ un pouce de diamètre.

Puisque je suis sur l'article des arbres, il faut vous dire quelque chose de l'assiminier et de celui qu'on pourroit appeller le lentillier. Le 1^er^. est un arbruisseau dont le fruit a la figure d'une ovale et est un peu plus gros qu'un œuf d'outarde; sa substance est blanche et spongieuse; elle devient jaune quand le fruit est mûr; elle contient deux ou trois pepins larges et plats, comme les fèves de marest [*i.e.*, marais]. Ils ont chacun leur cellule particulière. Les fruits viennent ordinairement deux à deux et sont suspendus au même pié. Les François lui ont donné un nom qui n'est pas fort honeste, Testiculi asini. C'est un mets délicat pour les sauvages et les Canadiens; pour moi, je l'ai trouvé d'une fadeur insupportable. Celui que j'appelle le lentillier est

somewhat mingled with green. There are five or six beans in each pod. The same day, we dined in a hollow cotton-tree, in which 29 men could be ranged side by side. This tree is not rare in those regions; it grows on the river-banks and in marshy places. It attains a great height and has many branches. Its bark is seamed and rough like shagreen. The wood is hard, brittle, and apt to decay; I do not believe that I have seen two of these trees that were not hollow. Its leaves are large and thickly set; its fruit is of the size of a hazelnut, enveloped in down; the whole resembling an apple, exactly spherical, and about an inch in diameter.

Now that I am on the subject of trees, I will tell you something of the assimine-tree, and of that which is called the lentil-tree. The 1st is a shrub, the fruit of which is oval in shape, and a little larger than a bustard's egg; its substance is white and spongy, and becomes yellow when the fruit is ripe. It contains two or three kernels, large and flat like the garden bean. They have each their special cell. The fruits grow ordinarily in pairs, and are suspended on the same stalk. The French have given it a name which is not very refined, *Testiculi asini*. This is a delicate morsel for the savages and the Canadians; as for me, I have found it of an unendurable insipidity. The one which I call the lentil-tree is a tree of ordinary size; the leaf is short, oblong, and serrated all around. Its fruit much resembles our lentils. It is enclosed in pods, which grow in large, thick tufts at the extremities of the branches.[39] But it is time to resume our course.

On the morning of the 8th, Monsieur de Celoron sent me with an officer to examine certain writings,

un arbre d'une grandeur ordinaire, la feuille est courte, oblongue et dentelée tout autour. Son fruit approche fort de nos lentilles; il est renfermé dans des gousses qui viennent par grosses touffes à l'extrémité des branches; mais il est tems de reprendre notre route.

Le 8e. au matin, M. de Celoron m'envoya avec un officier pour examiner certaine écriture que nos sauvages avoient apperçue la veille sur un rocher, et qu'ils s'imaginoient contenir quelque mystère. L'examen fait, nous lui rapportames que ce n'étoit rien autre chose que trois ou quatre noms Anglois grifonnés avec du charbon. Je pris hauteur dans notre camp, dont la latitude étoit de 40d. 46′.

Un peu après midi, nous partimes pour nous rendre au village de Chinningué. Il étoit trois heures quand nous y arrivames. Nous débarquames au pié d'une côte fort élevée. Elle étoit bordée de monde et l'on nous salua d'une quadruple décharge à balles. Nous répondimes sur le même ton.

M. de Celoron, faisant réflexion sur la mauvaise situation de son camp, si nous restions au bas de la côte, prit le parti de le faire transporter en haut, et de nous placer entre le village et le bois. La chose fut exécutée à la vue des sauvages qui n'osèrent s'y opposer. Quand nous fûmes bien établis, les chefs vinrent saluer le Commandant. Après des compliments réciproques, M. de Celoron leur témoigna son mécontentement de ce qu'ils avoient arboré le pavillon anglois vis à vis celui de France et leur commanda de l'ôter. Le ton ferme dont il le dit fit qu'on lui obéit. Le soir on doubla la garde et au lieu de 40 hommes qui la montoient régulièrement toutes les

which our savages had seen the evening before, on a rock, and which they imagined to contain some mystery. Having examined it, we reported to him that this was nothing more than three or four English names scrawled with charcoal. I took the altitude in our camp, the latitude of which was 40° 46′.

A little after noon, we departed for the village of the Chinningué. It was three o'clock when we arrived. We disembarked at the foot of a very high slope. It was lined with people, and they saluted us with four volleys from their guns; we responded in the same manner.

Monsieur de Celoron, reflecting upon the disadvantageous situation of his camp, if we remained at the foot of the slope, decided to have it transported to the top, and to place our force between the village and the woods. This move was executed in sight of the savages, who dared not oppose us. When we were well established, the chiefs came to salute the Commandant. After an interchange of compliments, Monsieur de Celoron manifested his displeasure that they had set up the english flag opposite that of France, and ordered them to take it down. The firm tone with which he spoke caused them to obey him. In the evening we doubled the guard; and, instead of 40 men who had mounted guard regularly every night since our entrance into Yjadakoin, 80 were assigned to that duty. Moreover, all the officers and engagés were ordered to sleep in their clothing.

On the morning of the 9th, a savage came to tell Monsieur de Joncaire that 80 warriors starting from Kaskaské were on the point of arriving; that they came intending to aid their brothers, and to deal us a blow.

nuits depuis notre entrée dans Yjadakoin, on en mit 80. De plus, il fut ordonné à tous les officiers et aux engagés de se coucher tout habillés.

Le 9e. au matin, un sauvage vint dire à M. de Joncaire que 80 guerriers partis de Kaskaské étoient sur le point d'arriver; qu'ils venoient dans le dessein de secourir leurs frères et de frapper sur nous.

M. de Joncaire en ayant fait son rapport au Commandant, celui-cy donna sur le champ ses ordres pour se préparer à bien recevoir l'ennemi. Ces préparatifs n'eurent pas lieu. Les sauvages voyant notre bonne contenance, et notre supériorité en nombre, filèrent doux et nous saluèrent fort poliment en passant devant notre camp. Le reste de la journée, tout fut tranquille.

Le 10e., il y eut un conseil dans lequel M. de Celoron leur parla de votre part; ils répondirent le 11e., et nous partimes immédiatement après le conseil. Le village de Chiningué est tout nouveau. Il n'a guères que cinq ou six ans qu'il est établi. Les sauvages qui y demeurent sont presque tous Iroquois; on y compte environ une soixantaine de guerriers. Les Anglois y étoient au nombre de 10. Ils avoient parmi eux un chef. M. de Celoron le fit venir et le somma, comme il avoit fait les autres de s'en retourner dans son païs. L'Anglois qui nous voyoit prêts à partir, acquiesça à tout ce qu'on exigea de lui, bien résolu sans doute de n'en rien faire lorsque nous aurions le dos tourné.

De Chiningué à Sinhioto, mon journal ne me fournit rien de curieux ni de nouveau. Ce ne sont que des Rumbs de vent pris de quart d'heure en quart d'heure, et dont la liste seroit aussi ennuyeuse

Monsieur de Joncaire, having made his report of this to the Commandant, the latter immediately gave orders to prepare for a warm reception of the enemy. These preparations were not made. The savages, seeing our bold front and our superior number, quietly withdrew and saluted us very politely in passing before our camp. During the rest of the day, all was tranquil.

On the 10th, there was a council, in which Monsieur de Celoron spoke to them on your part. They responded on the 11th, and we departed immediately after the council. The village of Chiningué[40] is quite new; it is hardly more than five or six years since it was established. The savages who live there are almost all Iroquois; they count about sixty warriors. The English there were 10 in number, and one among them was their chief. Monsieur de Celoron had him come, and ordered him, as he had done with the others, to return to his own country. The Englishman, who saw us ready to depart, acquiesced in all that was exacted from him,—firmly resolved, doubtless, to do nothing of the kind, as soon as our backs were turned.

From Chiningué to Sinhioto, my journal furnishes me with nothing curious or new; there are only readings of the Compass, taken every quarter of an hour, the list of which would be as tedious for the reader as for the copyist. I will only tell you that we buried three plates of lead at the mouths of three different rivers, the 1st of which was called Kanonouaora, the second, Jenanguékona, and the 3rd, Chinodaichta. It was in the neighborhood of this river that we began to see the illinois cattle; but, here and elsewhere, they were in such small numbers

pour le lecteur que pour le copiste. Je vous dirai seulement qu'on a enterré trois lames de plomb à l'embouchure de trois différentes rivières dont la 1ère se nomme Kanonouaora, la deuxième Jenanguékona, et la 3e. Chinodaichta. C'est aux environs de cette dernière rivière que nous avons commencé à voir des bœufs illinois; mais là et ailleurs ils étoient en si petite quantité qu'à peine a-t-on pu tuer une vingtaine; encore falloit-il aller les chercher bien avant dans les bois. On nous avoit cependant assuré en partant qu'à chaque pointe nous les trouverions par centaines, et que les langues seules de ceux que nous devions tuer suffiroient pour nourrir le détachement. Ce n'est pas la première fois que j'ai éprouvé que l'hyperbole et l'exagération étoient des figures familières aux Canadiens.

Quand nous fumes proche de Sinhioto, M. de Celoron, par l'avis des officiers et des sauvages, députa Mrs. de Joncaire et Niverville pour annoncer notre prochaine arrivée aux Chaouanons. Leur réception ne fut pas gracieuse. Sitôt qu'on les aperçut, on fit feu sur eux, et leur pavillon fut percé en trois endroits. Malgré cette gresle de mousquetades, ils s'avancèrent jusqu'au rivage et débarquèrent sans avoir reçu aucune blessure. On les conduisit à la cabane du conseil. À peine M. de Joncaire eut-il commencé sa harangue qu'un misérable Panis, aporté selon toutes les apparences par les Anglois, s'éleva brusquement criant qu'on les trompoit, et que les François ne venoient chez eux que pour les détruire. Ce cri fut comme un cri de guerre. On courut aux armes, on arresta nos envoyés. On parla de les attacher au poteau et peut-estre en fut on venu à

that our men could hardly kill a score of them. It was, besides, necessary to seek them far in the woods.[41] We had been assured, however, at our departure, that at each point we should find them by hundreds, and that the tongues alone of those which we should kill would suffice to support the troops. This is not the first time when I have experienced that hyperbole and exaggeration were figures familiar to the Canadians.

When we were near Sinhioto, Monsieur de Celoron, by the advice of the officers and of the savages, despatched Messieurs de Joncaire and Niverville[42] to announce our approaching arrival to the Chaouanons. Their reception was not gracious. Hardly had the savages perceived them, when they fired on them, and their colors were pierced in three places. In spite of this hail of musketry, they advanced as far as the bank, and disembarked without receiving any wound. They were conducted to the council-cabin; but scarcely had Monsieur de Joncaire commenced his harangue, when a miserable Panis [Pawnee], to all appearances influenced by the English, suddenly arose, crying out that they were deceived, and that the French came to them only to destroy them. This denunciation was like a war-cry. The savages ran to arms, and arrested our envoys; they talked of binding them to the stake; and perhaps they would have executed this threat if an Iroquois, who was by chance present, had not appeased the furious savages by assuring them that we had no evil designs. He even promised to go with Monsieur de Joncaire to meet us, which he did.

We encountered them on the 22nd, about a league from the village. Monsieur de Celoron thanked the

l'exécution, si un Iroquois, qui se trouva là par hasard, n'eut appaisé les furieux en les assurant que nous n'avions aucun mauvais dessein. Il s'engagea même à venir au devant de nous avec M. de Joncaire; ce qu'il fit.

Nous les rencontrames le 22e. environ à une lieue du village. M. de Celoron remercia l'Iroquois du zèle qu'il avoit témoigné dans cette occasion, et lui fit quelques petits présents.

On s'embarqua ensuite pour se rendre à Sinhioto. Nous campames a l'opposite du village, où l'on travailloit à force pour achever le fort qui avoit été commencé la veille.

Le 23e, il y eut conseil, mais les sauvages firent des difficultés pour le lieu où l'on devoit assembler, ils vouloient qu'on leur parlât dans la cabane destinée aux Conseils. M. de Celoron prétendoit au contraire que c'étoit aux enfants à venir entendre la parole de leur père dans l'endroit où il avoit allumé son feu. Bref, après bien des contestations, les sauvages cédèrent et se rendirent dans notre camp. Pendant le Conseil arrivèrent deux courriers pour annoncer qu'on avoit vu des canots avec pavillon françois qui descendoient la rivière de Sinhioto. Cette nouvelle déconcerta un peu nos graves sénateurs qui s'imaginèrent que c'étoit un parti de guerriers envoyé contre eux du Détroit, et que notre dessein étoit de les mettre entre deux feux. M. le Commandant eut bien de la peine à les rassurer. Enfin cependant leur frayeur se dissipa et l'on continua le conseil. Le 24e., les sauvages répondirent, mais en termes vagues et généraux qui ne signifioient rien du tout.

Le 25e., arrivèrent 4 outaouas avec des lettres de

Iroquois for the zeal which he had displayed on this occasion, and made him some small presents.

We finally embarked, in order to go to Sinhioto. We encamped opposite the village, where we worked hard, in order to complete the fort, which had been begun the evening before.

On the 23rd, a council was held; but the savages raised some difficulties about the place where they were to assemble. They desired that we should address them in the cabin appointed for Councils; Monsieur de Celoron declared, on the contrary, that it was for the children to come to hear the words of their father in the place where he had lighted his fire. Briefly, after many disputes, the savages gave way and presented themselves in our camp. During the Council, two couriers arrived, to announce that canoes bearing the french colors had been seen descending the river of Sinhioto. This news somewhat disconcerted our grave senators, who imagined that it was a party of warriors sent against them from Detroit, and that it was our design to inclose them between two fires. Monsieur the Commandant had great difficulty to reassure them. Finally, however, their fears were dissipated, and they continued the council. The 24th. The savages responded, but in vague and general terms, which signified nothing at all.

On the 25th, 4 outaouas arrived with letters from Monsieur [de] Sabrevois,[43] which notified Monsieur de Celoron that he had not been able to persuade the savages of his government to come to join us on the Beautiful River, as had been projected. In the evening, there was a bonfire to celebrate the feast of St. Louis. All the detachment was under arms; they fired three volleys of musketry, preceded by several cries of *Vive le Roy!*

M. [de] Sabrevois qui marquoit à M. de Celoron qu'il n'avoit pu engager les sauvages de son gouvernement à venir nous joindre dans la Belle-Rivière, comme on l'avoit projetté. Le soir on fit un feu de joye pour célébrer la S^t^. Louis. Tout le détachement étoit sous les armes et l'on fit une triple décharge de mousqueterie précédée de plusieurs Vive le Roy.

Le 26^e^, les Chaouanons donnèrent une 2^e^. réponse qui étoit un peu plus satisfaisante que la 1^ère^. Après quoi, on prit le chemin de la rivière à la Roche.

La situation du village des Chaouanons est assés agréable; du moins il n'est point masqué par les montagnes comme les autres par où nous avons passé. La rivière de Sinhioto, qui le borne à l'Ouest, lui a donné son nom. Il est composé d'une soixantaine de cabanes. Les Anglois y étoient au nombre de cinq; on leur dit de se retirer et ils promirent de le faire. La latitude de notre camp étoit de 39^d^. 1′.

Le 28^e^., nous campames à l'embouchure de la rivière Blanche où nous trouvames une petit[e] bande de Miamis avec leur chef nommé le Baril. Ils se sont établis là depuis quelque tems et forment un village de 7 ou 8 cabanes à une lieue dans les terres. M. de Celoron les invita à l'accompagner jusque chez la Demoiselle, et ils promirent de le faire. Nous passames deux jours à les attendre. Enfin, le 31^e^ au matin ils parurent suivis de leurs femmes, de leurs enfants et de leurs chiens. On embarqua tout, et le soir vers les 4 heures, nous entrames dans la rivière à la Roche, après avoir enterré la 6^e^. et dernière lame de plomb, sur la rive occidentale de cette rivière et au nord de l'Ohio.

The 26th. The Chaouanons gave a 2nd response which was somewhat more satisfactory than the 1st. After which, we continued our journey to rivière à la Roche.

The situation of the village of the Chaouanons is quite pleasant,—at least, it is not masked by the mountains, like the other villages through which we had passed. The Sinhioto river, which bounds it on the West, has given it its name. It is composed of about sixty cabins. The Englishmen there numbered five. They were ordered to withdraw, and promised to do so. The latitude of our camp was 39° 1′.

The 28th. We encamped at the mouth of rivière Blanche ["White river"], where we found a small band of Miamis with their chief, named le Baril ["the Barrel"]. They had established themselves there a short time before, and formed a village of 7 or 8 cabins, a league distant from the river. Monsieur de Celoron requested them to accompany him to the village of la Demoiselle ["the young Lady"], and they promised to do so. We passed two days waiting for them. Finally, on the morning of the 31st, they appeared, followed by their women, their children, and their dogs. All embarked, and about 4 o'clock in the afternoon we entered rivière à la Roche, after having buried the 6th and last leaden plate on the western bank of that river, and to the north of the Ohio.[44]

This Beautiful River—so little known to the French, and, unfortunately, too well known to the English—is, according to my estimate, 181 marine leagues from the mouth of the Yjadakoin (or Tjadakoin) to the entrance of rivière à la Roche. In all

La Belle-Rivière si peu connue des François et par malheur trop connue des Anglois, a, suivant mon estime, 181 lieues marines depuis la sortie de Yjadakoin (ou Tjadakoin) jusqu'à l'entrée de la rivière à la Roche. Dans tout cet espace nous avons compté douze villages établis sur ses bords; mais si on pénètre dans ce petit continent renfermé entre le lac Erié et l'Ohio on le trouvera, à ce qu'on nous a dit, beaucoup plus peuplé. On nous a parlé surtout d'un certain village situé sur la rivière de Kaskaské, dans lequel on nous a assuré qu'il y avoit près de 800 hommes. Chaque village, soit grand soit petit a un ou plusieurs traiteurs qui ont sous eux des engagés pour le transport des pelleteries. Voilà donc les Anglois déja bien avancés sur notre terrain et, qui pis est, ils y sont sous la protection d'une foule de sauvages qu'ils ont attiré à eux, et dont le nombre grossit tous les jours; Leur dessein n'est pas sans doute d'en demeurer là, et si on ne prend pas au plutôt des mesures efficaces pour arrester leurs progrès, nous courons grand risque de nous voir bientôt chassés des païs d'en haut, et d'estre obligés de nous renfermer dans les bornes qu'il plaira à ces messieurs de nous prescrire. Ceci est peut estre plus vrai qu'il ne paroist vraisemblable. Je reprend la suite de mon journal.

La rivière à la Roche est très bien nommée. Son fond n'est qu'un roc continuel. Les eaux en étoient extrêmement basses; malgré cela nous eumes le bonheur de conduire nos canots jusqu'au village de la Demoiselle. Pour les alléger, on avoit mit à terre la moitié de notre monde. C'est ce qui pensa estre [la cause de] la perte de M. de Joannès, qui ayant

this distance, we have counted twelve villages established on its banks; but if one penetrate into the small continent enclosed between lake Erie and the Ohio, one will find it, according to what has been told us, much more populous. We have been specially told of a certain village situated on the river Kaskaské, in which, we are assured, there are nearly 800 men.[45] Each village, whether large or small, has one or more traders, who have in their employ engagés for the transportation of peltries. Behold, then, the English already far within our territory; and, what is worse, they are under the protection of a crowd of savages whom they entice to themselves, and whose number increases every day. Their design is, without doubt, to establish themselves there; and, if efficacious measures be not taken as soon as possible to arrest their progress, we run very great risk of seeing ourselves quickly driven from the upper countries, and of being obliged to confine ourselves to the limits which it may please those gentlemen to prescribe to us. This is perhaps all the more true that it does not seem probable. I resume the thread of my journal.

Rivière à la Roche is very well named. Its bottom is but one continuous rock; its waters are extremely shallow. Notwithstanding this, we had the good fortune to guide our canoes as far as the village of la Demoiselle. In order to lighten them, we had landed half of our people. This was thought to have [occasioned] the loss of Monsieur de Joannès,—who, having undertaken to follow a savage who was going to hunt, lost himself in the woods, and remained there two days without our being able to obtain any news of him, in spite of all the efforts which we

voulu suivre un sauvage à la chasse, s'égara dans les bois et y demeura deux jours sans qu'on put en avoir aucune nouvelle, malgré toutes les recherches qu'on avoit faites. Le 3^e^. jour de son éclipse nous l'apperçumes lorsqu'on s'y attendoit le moins sur une pointe, conduit par deux Miamis.

Le 13^e^. de Septembre nous eumes l'honneur de saluer la Demoiselle dans son fort. Il est situé dans une vaste prairie sur le bord de la Rivière à la Roche. Sa latitude est de 40^d^. 34′. Cette bande n'est pas nombreuse; elle est à tout le plus de 40 ou 50 hommes. Il y avoit parmi eux un traiteur Anglois. M. de Celoron ne parla à la Demoiselle que le 17^e^ parce qu'il attendoit l'interprète des Miamis qu'il avoit demandé à M^r^. Raimond. Mais ennuyé d'attendre et voyant la saison deja avancée, il se determina à prendre pour interprète un vieux Sounantouan qui étoit de la compagnie du Baril.

Le 18^e^., la Demoiselle répondit et dans sa réponse promit de ramener sa bande à son ancien village le printems suivant; elle donne même parole qu elle viendroit avec nous jusque là pour y préparer tout pour son retour. Mais l'arrivée de l'interprète Miamis la mit de mauvaise humeur; elle oublia toutes ses promesses, et quoy qu'on pût faire elle refusa constamment de nous suivre. Nous la laissames donc et après avoir brulé nos canots, et tout ce que nous ne pouvions pas emporter, nous primes congé d'elle le 20^e^. au matin.

Notre traversée par terre ne fut que de cinq jours. Nous étions divisés en quatre brigades commandées chacune par deux officiers. Nous marchions de file parce que la petitesse du sentier ne nous permettoit

made. On the 3rd day after his disappearance, we saw him, when we least expected to do so, at a bend in the river, conducted by two Miamis.

On the 13th of September, we had the honor of saluting la Demoiselle in his fort. It is situated on a vast prairie which borders Rivière à la Roche; its latitude is 40° 34′. This band is not numerous; it consists at most of 40 or 50 men.[46] There is among them an English trader. Monsieur de Celoron did not talk with la Demoiselle until the 17th, because he awaited an interpreter from the Miamis, for whom he had asked Monsieur Raimond. But, wearied with waiting, and seeing the season already advanced, he determined to take for an interpreter an old Sounantouan who was in le Baril's company.

On the 18th, la Demoiselle replied, and in his answer promised to take back his band to their old village in the following spring; he even gave his word that he would go with us as far as there, in order to prepare everything for his return. But the arrival of the Miami interpreter put him in a bad humor; he forgot all his promises, and in spite of all that we could do, he constantly refused to see us. We then left him; and, after having burned our canoes and all that we could not carry, we took leave of him on the morning of the 20th.

Our journey by land was only five days. We were divided into four brigades, each commanded by two officers. We marched in single file, because the narrowness of the path would not permit us to do otherwise. The road was passable, but we found it quite tedious. In my estimation, the journey from la Demoiselle's to the Miamis might cover 35 leagues. Three times we crossed Rivière à la Roche; but

pas de nous étendre. Le chemin étoit passable, mais nous l'avons trouvé un peu long. A mon estime le trajet de la Demoiselle aux Miamis peut avoir 35 lieues. nous avons traversé trois fois la Rivière à la Roche, mais ce n'étoit plus qu'un foible ruisseau qui couloit sur quelques piés de boue. Un peu plus qu'à mi-chemin nous commençames à cotoyer la rivière des Miamis, que nous avions à gauche. On y trouva de grosses écrevisses et en abondance. De tems en tems nous avons marché dans de vastes prairies où l'herbe estoit quelquefois d'une hauteur démesurée. Arrivés chez M^r^ Raimond, on acheta des pirogues et des provisions, et le 27^e^., après midi, on se mit en route pour aller au Détroit.

Le fort des Miamis étoit en bien mauvais état, quand nous y sommes passés. La plus part des pieux étoient pourris et tomboient en ruines. Il y a dedans huit maisons ou pour mieux dire, huit misérables chaumières que l'envie seule de gagner de l'argent peut rendre supportables. Les François y étoient au nombre de 22; tous jusqu'au commandant avoient la fièvre. M^r^. Raimond n'approuve pas la situation du fort, et prétend qu'il seroit beaucoup mieux placé sur le bord de la rivière S^t^. Joseph, qui n'est éloignée de là que d'une petite lieue. Il voulut me faire voir cet endroit, mais l'embarras de notre départ m'empêche d'y aller. Tout ce que je pus faire pour lui ce fut de lui tracer le plan de son nouveau fort. La latitude de l'ancien est de 41^d^. 29′. C'est aux Miamis que j'appris qu'un peu avant d'entrer dans la rivière à la Roche, nous avions passé de deux ou trois lieues des fameuses salines où sont ces squelettes d'animaux monstrueux. Cette nouvelle me mortifia fort, et j'ai

here it was only a feeble brook, which ran over a few feet of mud. A little more than half-way, we began to skirt the river of the Miamis, which was on our left. We found therein large crabs in abundance. From time to time we marched over vast prairies, where the herbage was sometimes of extraordinary height. Having reached Monsieur Raimond's post, we bought pirogues and provisions; and, on the afternoon of the 27th, we set out, en route for Detroit.

The fort of the Miamis was in a very bad condition when we reached it; most of the palisades were decayed and fallen into ruin. Within there were eight houses,—or, to speak more correctly, eight miserable huts, which only the desire of making money could render endurable. The French there numbered 22; all of them, even to the commandant, had the fever. Monsieur Raimond did not approve the situation of the fort, and maintained that it should be placed on the bank of the St. Joseph river, distant only a scant league from its present site. He wished to show me that spot, but the hindrances of our departure prevented me from going thither. All that I could do for him was to trace for him the plan of his new fort. The latitude of the old one is 41° 29′. It was while with the Miamis that I learned that we had, a little before entering rivière à la Roche, passed within two or three leagues of the famous salt-springs where are the skeletons of immense animals.[47] This news greatly chagrined me; and I could hardly forgive myself for having missed this discovery. It was the more curious that I should have done this on my journey, and I would have been proud if I could have given you the details of it.

bien de la peine de me pardonner d'avoir manqué cette découverte. C'étoit la plus curieuse que je pusse faire dans mon voyage, et j'aurois été flatté de pouvoir vous en faire le détail.

La Rivière des Miamis ne nous a pas moins donné de tablature que la Rivière à la Roche. A chaque instant nous étions arrestés par des lits de pierres plates sur lesquelles il falloit traîner nos pirogues à fo[r]ce de bras. Je dirai cependant que par intervalles on trouve des nappes d'eau fort belles; mais elles sont rares et courtes. Les six dernières lieues la rivière est large [et profonde] et semble annoncer la grandeur du lac dans lequel elle se décharge. A 6 lieues au dessus du lac Erié, j'ai pris hauteur qui s'est trouvé de 42^{d} 0′.

Nous entrames dans ce lac le 5^{e}. d'octobre. En y entrant, on trouve à gauche la baye d'Onanguissé, qu'on m'a dit estre fort profonde. Un peu après on rencontre à droite les Isles aux Serpents. Le 6^{e}. nous arrivames au bas de la Rivière du Détroit où nous trouvames des canots et des vivres pour notre retour. M. de Celoron eut la bonté de me permettre d'aller au fort avec quelques officiers; nous y passames toute la journée du 27^{e}. [*i.e.*, 7^{e}.] Je pris hauteur dans la cour du P. Bonaventure, et je la trouvai de 42^{d}. 38′.

Le soir nous reprimes la route de notre camp, où nous restames le 8^{e}. pour attendre nos sauvages espèce d'hommes faite pour exercer la patience de ceux qui ont le malheur de voyager avec eux. Je profitai de ce retardement pour prendre la latitude de notre camp qui étoit de 42^{d}. 28′.

J'ai demeuré trop peu de tems au Détroit pour pouvoir vous en faire une description exacte. Tout

The Miami River caused us no less embarrassment than Rivière à la Roche had done. At almost every instant we were stopped by beds of flat stones, over which it was necessary to drag our pirogues by main force. I will say, however, that at intervals were found beautiful reaches of smooth water, but they were few and short. In the last six leagues, the river is broad [and deep], and seems to herald the grandeur of the lake into which it discharges its waters. At 6 leagues above lake Erie, I took the altitude, which was found to be 42° 0′.

We entered the lake on the 5th of october. On entering it, there is to the left the bay of Onanguissé, which is said to be very deep. Soon after, one encounters to the right, the Isles aux Serpents ["islands where there are Snakes"]. On the 6th, we arrived at the mouth of the Detroit River, where we found canoes and provisions for our return. Monsieur de Celoron had the goodness to permit me to go to the fort with some officers. We spent there the entire day of the 7th. I took the latitude in Father Bonaventure's courtyard, and I found it 42° 38′.

In the evening, we returned to our camp, where we spent the 8th waiting for our savages, a class of men created in order to exercise the patience of those who have the misfortune to travel with them. I profited by this hindrance in order to take the latitude of our camp, which was 42° 28′.

I remained too short a time at Detroit to be able to give you an exact description of it. All that I can say to you about it is, that its situation appeared to me charming. A beautiful river runs at the foot of the fort; vast plains, which only ask to be cultivated,

ce que je puis vous en dire, c'est que la situation m'a paru charmante. Une belle rivière passe au pié du fort; de vastes campagnes, qui ne demandent qu'à estre cultivées, s'étendent à perte de vue. Rien de plus doux que le climat. a peine y compte-t-on deux mois d'hiver. Les fruits d'Europe et surtout les bleds y viendroient beaucoup mieux qu'en plusieurs cantons de la France. C'est la Touraine et la Beauce du Canada. De plus, on doit regarder le Détroit comme un des postes les plus importants de la Colonie; il est à portée de donner du secours à Michilimakinak, à la Rivière S^t^. Joseph, à la Baye, aux Miamis, aux Ouiatanons et à la Belle Rivière, supposé qu'on y fasse des établissements. Ainsi on ne sauroit y jetter trop de monde; mais où le prendre ce monde? Ce n'est pas au Canada. Les colons que vous y envoyates l'année dernière se sont contentés de manger la ration que le Roy leur donnoit; quelques uns même d'entre eux emportés par leur légéreté naturelle, ont quitté le païs et sont allés chercher fortune ailleurs. Combien de pauvres laboureurs en France seroient charmés de trouver un païs qui leur fourniroit abondament de quoi les dédomager de leurs travaux et de leurs sueurs.

Le Fort du Détroit est un quarré long; je n'en sais pas les dimensions; mais il m'a paru grand. Le village des Hurons et celui des Outaouas sont de l'autre côté de la rivière [où le père La Richardie m'a dit que les rebelles commencoient à venir à rescipiscence, et que la bande de Nicolas diminuoit tous les jours. Nous avions demandé de ses nouvelles dans la Belle Rivière,] et on nous a dit qu'il avoit établi sa résidence aux environs du lac Erié.

extend beyond the sight. There is nothing milder than the climate, which scarcely counts two months of winter. The productions of Europe, and especially the grains, grow much better than in many of the cantons of France. It is the Touraine and Beauce of Canada. Moreover, we should regard Detroit as one of the most important posts of the Colony. It is conveniently situated for furnishing aid to Michilimakinak, to the St. Joseph River, to the Bay, to the Miamis, Ouiatanons, and to the Beautiful River, supposing that settlements be made thereon. Accordingly, we cannot send thither too many people; but where shall we find men therefor? Certainly not in Canada. The colonists whom you sent there last year contented themselves with eating the rations that the King provided. Some among them, even, carried away by their natural levity, have left the country and gone to seek their fortune elsewhere. How many poor laborers in France would be delighted to find a country which would furnish them abundantly with what would repay them for their industry and toil.

The Fort of Detroit is a long square; I do not know its dimensions, but it appeared large to me. The village of the Hurons and that of the Outaouas are on the other side of the river,—[where, father La Richardie told me, the rebels were beginning to disperse, and the band of Nicolas was diminishing day by day. We had asked news about him, when upon the Beautiful River;] and were told that he had established his residence in the neighborhood of lake Erie.[48]

We left Detroit on the 9th of October, and on the 19th arrived at Niagara. I took the altitude twice

Nous partimes du Détroit le 9e. d'Octobre, et le 19e. nous arrivames à Niagara. J'ai pris hauteur deux fois dans le lac Erié: une fois à la Pointe Pelée, qui s'est trouvé de 42d 20′; l'autre un peu au dessous de la pointe à la Biche, qui est de 43d. 6′. Nous partimes de Niagara le 22e., et pour abréger notre route nous passames par le sud du lac Ontario. Nous avons essuyé dans ce lac des tems affreux. Plus d'une fois nous avons été sur le point de périr. Enfin, malgré les vents et les tempestes nos canots d'écorce nous ont rendus sains et saufs à Cataracoui le 4e. de Novembre.

J'ai vu Choaguen en passant, mais c'étoit de trop loin pour pouvoir l'examiner.

Le 7e. nous partimes de Cataracoui, et le 10e. nous arrivâmes à Montréal. En chemin, nous fimes halte chez l'abbé Piquet qui étoit pour lors à Montréal. Nous trouvames son fort aux trois quarts brulé par des Iroquois, envoyés, dit-on, pour cet effet, par les Anglois. A un des angles du fort il a fait construire une petite redoute dans le goust de celle du Fort St. Jean. L'incendie l'avoit épargné. J'ai sauté à mon retour tous les rapides dont on m'avoit un peu exagéré le danger. Le premier que l'on rencontre, en sortant de chez l'abbé Piquet, sont les Galaux: c'est fort peu de chose. Le rapide Plat qui le suit est encore de moindre importance. Le Long Sault a ses difficultés. Il faut avoir le coup d'œil bon et la main sûre pour éviter d'un côté la Cascade et de l'autre une grosse roche, contre laquelle un canot fut il de bronze, se briseroit comme un verre. Le Coteau du Lac n'a rien d'embarrassant, parce que l'on saute au large de la Cascade. Dans le passage

on lake Erie,— once at Pointe Pelée, which was 42° 20′; the other time, a little below pointe à la Biche ["Fawn's point"], which was 43° 6′. We left Niagara on the 22nd, and, to shorten our road, we passed along the south shore of lake Ontario. We experienced on this lake some terrible storms; More than once, we were on the point of perishing. Finally, notwithstanding the winds and tempests, our bark canoes brought us safe and sound to Cataracoui on the 4th of November.

I saw Choaguen in passing, but it was too far for me to examine it.

On the 7th, we left Cataracoui, and on the 10th we arrived at Montréal. On the road we halted at the dwelling of abbé Piquet, who was then at Montréal. We found three-quarters of his fort burned by the Iroquois — sent, they say, for this purpose, by the English. At one of the angles of the fort they had caused to be constructed a little redout after the style of the Fort St. Jean. The fire had spared it. In returning, I shot all the rapids, the danger of which had been rather exaggerated to me. The first that one encounters in going out from abbé Piquet's is les Galaux ["the Gallops"]; it is a very small matter. The rapide Plat ["Flat rapid"] which succeeds it is of still less importance. The Long Sault has its difficulties. It is necessary to have a quick eye and sure hand, in order to avoid on the one side the Cascade, and on the other a great rock — against which a canoe, were it of bronze, would be shattered like glass. The Coteau du Lac is not difficult, because one passes at a considerable distance from the Cascade. In the passage of les Cèdres, there is no risk except for bark canoes, because the

des Cèdres, il n'y a du risque que pour les canots d'écorce, parceque l'eau a peu de profondeur. Le Bisson et le Trou sont deux mauvais pas; après tout on en est quitte pour embarquer quelque fois de l'eau en sautant. Je n'ai point sauté le Trou. Notre guide nous mena par un autre chemin qui ne vaut pas mieux. Il faut traverser un courant de foudre qui vous précipiteroit dans une cascade très profonde, si vous manquiez la vrai point de la traverse. Un de nos canots pensa y faire la culbute pour avoir mal pris ses précautions. Le Sault S^t. Louis vous est parfaitement connu.

Le 14^e., M. de Celoron et moi nous partimes pour nous rendre à Québec, où nous arrivames le 18^e de Novembre, c'est à dire cinq mois et dix huit jours après en estre partis.

Encore, je vous supplie, un petit moment d'audience en faveur de la carte que j'ai l'honneur de vous presenter. Elle est réduite à cause de sa grande étendue. Elle a 20 points fixes qui m'ont été donnés par les hauteurs que j'ai observées et que j'ai marqués par des doubles croix. La longitude est partout estimée. Si j'avois eu une bonne montre, j'aurois pu en déterminer quelques points par des observations; mais pouvois-je et devois-je compter sur une montre d'une bonté médiocre, et dont j'ai cent fois éprouvé l'irrégularité avant et après mon retour? Oserois-je dire que mon estime est juste? En vérité ce seroit estre bien téméraire, surtout ayant été obligé de naviguer dans des courants sujets à mille alternatives, dans l'eau morte même; quelle règle d'estime pouvoit-on avoir dont la justesse ne seroit pas déconcertée par la variation et les inégalités du

water has but little depth. "The Thicket" and "the Hole" are two difficult places; but, after all, one escapes save for shipping a little water while shooting this rapid. I have not shot "the Hole." Our guide led us by another way, which was not much better. It was necessary to cross a very violent current, which will precipitate you into a very deep cascade, if you miss the right point for crossing. One of our canoes came near turning a somersault, not having taken proper precautions. The Sault St. Louis is perfectly well known to you.

On the 14th, Monsieur de Celoron and I set out for Québec, where we arrived on the 18th of November,—that is to say, five months and eighteen days after having left it.

I beg of you a few moments' further audience, in behalf of the chart which I have the honor to present to you. It is reduced, on account of its great extent; it has 20 fixed points which have been furnished to me by the latitudes observed, and which I have marked with double crosses. The longitude is everywhere estimated. If I had had a good compass, I would have been able to determine several of its points by observation; but could I or ought I to rely on a compass of indifferent merit, and of which I have a hundred times proved the irregularity, both before and since my return? Can I dare say that my estimates are correct? In truth, this would be very rash,—especially as we were obliged to navigate currents subject to a thousand alternations. In still water, even, what rules of estimation could one have, of which the correctness would not be disturbed by the variation and inequalities of the wind or of the rowers? As for the points of the compass,

vent ou des rameurs. Quant aux rumbs de vent, je puis répondre que je les ai tous observés et marqués dans mon journal avec le plus grand scrupule, parce que je sçavois qu'une partie de l'exactitude de ma carte en dépendoit. Je n'ai pas non plus manqué de les corriger suivant la variation que j'avois observée. J'ai corrigé pareillement les lieus de distance, lorsqu'elles ne s'accordoient pas avec les latitudes observées. En un mot, j'ai fait tout mon possible pour répondre aux marques d'estime que vous avez eu la bonté de me donner plus d'une fois. Si je suis assés heureux pour avoir réussi, je vous prie de vouloir bien m'employer quand l'occasion s'en présentera; c'est l'unique récompense que j'attends de mon travail.

Je ne sçaurois me résoudre à finir cette lettre sans rendre à Messieurs nos officiers toute la justice qu'ils méritent. Dans les subalternes j'ai admiré leur zèle pour le service, leur courage quand l'occasion l'a demandé, leur soumission aux ordres du Commandant et leur promptitude à les exécuter.

Pour ce qui est de M. de Celoron, c'est un homme attentif, clairvoyant, actif, ferme, pliant à propos, fécond en ressources et plein de résolution; un homme enfin, fait pour commander. Je ne suis pas flatteur et je ne crains point que ce que je dis me fasse passer pour l'estre.

J'ai l'honneur d'estre, avec le plus profond respect,

MONSIEUR,

Votre très-humble et
très-obeissant serviteur,
DE BONNECAMPS, S.J.

À Québec, ce 17 Oct. 1750.

I can answer for having observed them all, and marked them in my journal with the utmost care; because I know that a part of the exactness of my chart depends upon it. I have not failed to correct them according to the variations that I have observed. I have similarly corrected the leagues of distance, when such did not accord with the latitude observed. In a word, I have done my utmost to deserve the marks of esteem which you have had the goodness to bestow upon me. If I have been fortunate enough to succeed, I beg of you to deign to employ me, when occasion therefor shall present itself; that is the only recompense which I expect for my work.

I cannot bring myself to finish this letter without rendering to Messieurs our officers all the justice that they merit. In the subalterns I have admired their zeal for the service, their courage when occasion required it, their submission to the orders of the Commandant, and their promptitude in exercising them.

As for Monsieur de Celoron, he is a man attentive, clear-sighted, and active; firm, but pliant when necessary; fertile in resources, and full of resolution,—a man, in fine, made to command. I am no flatterer, and I do not fear that what I have said should make me pass for one.

I have the honor to be with the most profound respect,

MONSIEUR,
Your very humble and
very obedient servant
DE BONNECAMPS, S.J.

At Québec, October 17, 1750.

Lettre du Père Vivier, de la Compagnie de Jésus, à un Père de la même Compagnie.

Aux Illinois, le 17 Novembre 1750.

Mon Révérend Père,

La paix de N. S.

J'accepte avec plaisir la proposition que vous me faites. Les faibles mérites que je puis acquérir par mes travaux, je consens volontiers à vous en faire part, dans l'assurance que vous me donnez de m'aider de vos saintes prières. Je gagne trop dans cette société, pour n'y pas entrer de tout mon cœur.

Un autre point que vous desirez, et sur lequel je vais vous satisfaire, c'est le détail de nos Missions. Nous en avons trois dans ces quartiers: une de Sauvages, une de Français, une troisième qui est en partie de Français et en partie de Sauvages.

La première est composée de plus de six cens Illinois, tous baptisés, à la réserve de cinq ou six: mais l'eau-de-vie que leur vendent les Français, surtout les soldats, malgré les défenses réitérées de la part du Roi, et ce qu'on leur distribue quelquefois, sous prétexte de les maintenir dans nos intérêts, a ruiné cette Mission, et a fait abandonner au plus grand nombre notre sainte Religion. Les Sauvages, et les Illinois en particulier, qui sont les plus doux et les plus traitables des hommes, deviennent, dans l'ivresse, des forcenés et des bêtes féroces. Alors ils

Letter from Father Vivier of the Society of Jesus, to a Father of the same Society.

Among the ILLINOIS,
November 17, 1750.

MY REVEREND FATHER,
The peace of Our Lord.

I accept with pleasure the proposal which you make me. The slight merits I may acquire by my labors I consent willingly to share with you, on the assurance that you give me of assisting me with your holy prayers. I gain too much from this association not to be desirous of entering into it with all my heart.

There is another point which you desire, and on which I will satisfy you; and that is, the description of our Missions. We have three in this quarter: one consisting of Savages; one of French; and a third, partly of French and partly of Savages.

The first is composed of over six hundred Illinois, all baptized excepting five or six; but the brandy sold by the French, especially by the soldiers, in spite of the King's repeated prohibitions, and that which is sometimes distributed to them under the pretext of maintaining them in our interest, has ruined this Mission, and has caused the majority of them to abandon our holy Religion. The Savages — and especially the Illinois, who are the gentlest and most tractable of men — become, when intoxicated, madmen and wild beasts. Then they fall upon one

se jettent les uns sur les autres, se donnent des coups de couteaux, se déchirent mutuellement. Plusieurs ont perdu leurs oreilles, quelques-uns une partie de leur nez dans ces scènes tragiques. Le plus grand bien que nous fesons parmi eux, consiste dans le baptême que nous conférons aux enfans moribonds. Ma résidence ordinaire est dans cette Mission de Sauvages avec le Père Guienne, qui me sert de Maître dans l'étude de la langue Illinoise.

La Cure Française que dessert le Père Vattrin est de plus de quatre cens Français de tout âge, et de plus de deux cent cinquante Nègres. La troisième Mission est à soixante-dix lieues d'ici. Elle est beaucoup moins considérable; c'est le Père Meurin qui en est chargé. Le reste de notre Mission de la Louisiane consiste dans une résidence à la Nouvelle Orléans, où demeure le Supérieur général de la Mission, un autre de nos Pères, avec deux Frères. Nous y avons une habitation assez considérable et en assez bon état. C'est des revenus de cette habitation, joints aux pensions que nous fait le Roi, qu'on fournit aux besoins des Missionnaires.

Quand la Mission est suffisamment pourvue d'ouvriers (qui, dans cette Colonie, doivent être jusqu'au nombre de douze); on en entretient un aux Akansas, un autre aux Tchactas, un troisième aux Alibamons. Le Révérend Père Baudouin, actuellement Supérieur général de la Mission, résidait ci-devant parmi les Tchactas; il a demeuré dix-huit ans parmi ces barbares. Lorsqu'il était à la veille de faire quelque fruit, les soulèvemens que les Anglais ont excités dans cette Nation, et le péril où il était évidemment exposé, ont obligé le Père Vitri, alors Supérieur

another, stab with their knives, and tear one another. Many have lost their ears, and some a portion of their noses, in these tragic encounters. The greatest good that we do among them consists in administering baptism to dying children. I usually reside in this Mission of Savages with Father Guienne, who acts as my Master in the study of the Illinois language.

The French Cure under Father Vattrin's charge is composed of more than four hundred French people, of all ages, and more than two hundred and fifty Negroes. The third Mission is seventy leagues from here. It is much smaller; Father Meurin[49] has charge of it. The remainder of our Louisiana Mission consists of a residence at New Orleans, where the Superior-general of the Mission resides with another of our Fathers, and two Brethren. We have there a considerable settlement, which is in very good condition. The revenues of this settlement, added to the pensions given us by the King, supply the needs of the Missionaries.

When the Mission is sufficiently provided with laborers (who in this Colony should be twelve in number), one is maintained among the Akansas, another among the Tchactas and a third among the Alibamons. Reverend Father Baudouin, the present Superior-general of the Mission, formerly resided among the Tchactas; he dwelt eighteen years among those barbarians. When he was on the eve of deriving some fruit from his labors, the disturbances excited by the English in that Nation, and the danger to which he was manifestly exposed, compelled Father Vitri, then Superior-general, in concert with Monsieur the Governor, to recall him

général, de concert avec M. le Gouverneur, à le rappeler à la Nouvelle Orléans. Aujourd'hui que les troubles commencent à s'appaiser, on pense à rétablir cette Mission. Le Père Moran était, il y a quelques années, aux Alibamons. L'impossibilité d'y exercer son Ministère, tant à l'égard des Sauvages que des Français, a engagé le Supérieur à le rappeler pour lui confier la direction des Religieuses et de l'hôpital du Roi, dont nous sommes chargés.

Les Anglais commercent, ainsi que les Français, parmi les Sauvages Alibamons. Vous concevez quel obstacle ce peut être au progrès de la Religion; les Anglais sont toujours prêts à prêcher la controverse. Un pauvre Sauvage serait-il en état de faire un choix? Nous n'avons actuellement personne parmi les Akansas. Tel est, mon Révérend Père, l'état de notre Mission. Le reste de ma lettre sera une courte description de ce pays. J'y entrerai dans un détail peut-être assez peu intéressant pour vous, mais qui deviendrait utile à cette contrée, si le Gouvernement avait égard à une partie de ce qu'il renferme.

L'embouchure du Mississipi est par le 29^{e}. degré de latitude septentrionale. Le Roi y entretient une petite garnison et un Pilote pour recevoir les vaisseaux et les introduire dans le fleuve. La multitude des îles, des bancs, non de sable, mais de vase, dont elle est remplie, en rend l'entrée difficile à quiconque ne l'a pas pratiquée. Il est question d'en trouver la passe, et il n'y a qu'un Pilote habitué dans l'endroit même, qui en ait une parfaite connaissance. Le Mississipi est difficile à remonter pour les vaisseaux. Outre que le flux de la mer ne s'y fait point sentir, il fait des circuits continuels; de sorte qu'il faut, ou

to New Orleans. Now that the troubles are beginning to subside, they are thinking of reëstablishing this Mission. Father Moran was among the Alibamons some years ago. The impossibility of exercising his Ministry, as regards both the Savages and the French, induced the Superior to recall him and confide to him the direction of the Nuns and of the King's hospital, which is in our charge.[50]

The English, as well as the French, trade among the Alibamon Savages. You can imagine what an obstacle this may be to the progress of Religion. The English are ever ready to preach controversy. Would a poor Savage be in a position to make a choice? At present we have no one among the Akansas. Such, my Reverend Father, is the state of our Mission. The remainder of my letter will be a short description of this country. I shall give particulars which will perhaps be of little interest to you, but which would become useful to this country if the Government would take into consideration a portion of what is herein contained.

The mouth of the Mississipi lies on the 29th degree of north latitude. The King maintains a small garrison there, and also a Pilot to meet vessels and bring them into the river. The multitude of islands and of banks — not of sand, but of mud — which fill it, make its entrance very difficult for those who have never been there. The question is, to find the channel; and there is only one Pilot who is accustomed to the place and knows it thoroughly. Vessels experience difficulty in ascending the Mississipi. Besides the fact that the tide of the sea is not felt in it, it winds continually; so that it is necessary either to tow, or to have at one's command wind

touer, ou avoir continuellement à ses ordres tous les rumbs de vent. Depuis le vingt-neuvième jusqu'au trente-unième degré de latitude, il ne m'a pas paru plus large que la Seine devant Rouen; mais il est infiniment plus profond. En remontant on le trouve plus large; mais il a, à proportion, moins de profondeur. On lui connaît plus de sept cens lieues de cours du Nord au Sud. Au rapport des derniers voyageurs, sa source, qui est à plus de trois cens lieues au Nord des Illinois, est formée de la décharge de quelques lacs et marais.

Mississipi signifie grand fleuve en langue Illinoise. Il semble qu'il ait usurpé cette dénomination sur le Missouri. Avant sa jonction avec cette rivière, le Mississipi n'est pas considérable. Il a peu de courant; au lieu que le Missouri est plus large, plus profond, plus rapide, et prend sa source d'encore bien plus loin. Plusieurs rivières considérables se jettent dans le Mississipi; mais il semble que le Missouri seul lui fournit plus d'eau que toutes ces rivières ensemble; en voici la preuve: l'eau de la plupart, je pourrais dire de toutes les rivières que reçoit le Mississipi, n'est que médiocrement bonne. Celle de plusieurs est positivement mal-saine; celle du Mississipi même, avant son alliance avec le Missouri, n'est pas des meilleures; au contraire, l'eau du Missouri est la meilleure eau du monde: or, celle du Mississipi, depuis sa jonction avec le Missouri jusqu'à la mer devient excellente. Il faut donc que l'eau du Missouri soit la dominante. Les premiers voyageurs venus par le Canada ont découvert le Mississipi: voilà pourquoi celui-ci a acquis le surnom de grand aux dépens de la gloire de l'autre.

from all points of the compass. From the twenty-ninth to the thirty-first degree of latitude, it did not seem to me wider than the Seine in front of Rouen, but it is infinitely deeper. As one ascends, it becomes wider, but is shallower in proportion. Its length from the North to the South is known to be more than seven hundred leagues. According to the reports of the latest travelers, its source — which is more than three hundred leagues to the North of the Illinois — is formed by the discharge of some lakes and swamps.

Mississipi, in the Illinois language, means "the great river." It seems to have usurped that name from the Missouri. Before its junction with that river, the Mississipi is of no great size. Its current is slight, while the Missouri is wider, deeper, more rapid, and takes its rise much farther away. Several rivers of considerable size empty into the Mississipi; but the Missouri alone seems to pour into it more water than all these rivers together. Here is the proof of it: the water of most — I might say, of all — of the rivers that fall into the Mississipi is only passably good, and that of several is positively unwholesome; that of the Mississipi itself, above its junction with the Missouri, is not of the best; on the contrary, that of the Missouri is the best water in the world. Now that of the Mississipi, from its junction with the Missouri to the sea, becomes excellent; the water of the Missouri must therefore predominate. The first travelers who came through Canada discovered the Mississipi; that is the reason why the latter has acquired the name of "great," at the expense of the glory of the other.

Both banks of the Mississipi are bordered, through-

Les deux rives du Mississipi sont bordées, dans presque tout son cours, de deux lisières d'épaisses forêts, qui ont tantôt plus, tantôt moins de profondeur, depuis une demi-lieue jusqu'à quatre lieues. Derrière ces forêts vous trouvez des pays plus élevés, entrecoupés de plaines et de bois, où les arbres sont presqu'aussi clair-semés que dans nos promenades publiques; ce qui provient en partie de ce que les Sauvages mettent le feu dans les prairies vers la fin de l'automne, lorsque les herbes sont desséchées. Le feu qui gagne de toutes parts, détruit la plupart des jeunes arbres, ce qui n'arrive pas dans les endroits plus voisins du fleuve, parce que le terrain y étant plus bas, et par là plus aquatique, les herbes conservent plus long-temps leur verdure, et sont moins accessibles aux atteintes du feu.

Les plaines et les forêts sont peuplées de bœufs sauvages qu'on rencontre par bandes, de chevreuils, de cerfs, d'ours, de tigres en petit nombre, de loups à foison, mais beaucoup plus petits que ceux d'Europe, et beaucoup moins entreprenans; de chats sauvages, de dindes sauvages, de faisans et autres animaux moins connus et moins considérables. Le fleuve et toutes les rivières qui s'y jettent, ainsi que les lacs qui sont en grand nombre, mais qui, chacun en particulier, ont assez peu d'étendue, sont la retraite des castors, d'une quantité prodigieuse de canards de trois espèces, de sarcelles, d'outardes, d'oies, de cygnes, de beccassines et de quelques autres oiseaux aquatiques dont le nom n'est pas connu en Europe, sans parler des poissons de bien des espèces qui y abondent.

Ce n'est qu'à quinze lieues au-dessus de l'embou-

out nearly the whole of its course, by two strips of dense forests, the depth of which varies more or less from half a league to four leagues. Behind these forests the country is more elevated, and is intersected by plains and groves, wherein the trees are almost as thinly scattered as in our public promenades. This is partly due to the fact that the Savages set fire to the prairies toward the end of the autumn, when the grass is dry; the fire spreads everywhere and destroys most of the young trees. This does not happen in the places nearer the river, because, the land being lower, and consequently more watery, the grass remains green longer, and is less susceptible to the attacks of fire.

The plains and forests contain wild cattle, which are found in herds; deer, elk, and bears; a few tigers; numbers of wolves, which are much smaller than those of Europe, and much less daring; wild-cats; wild turkeys and pheasants; and other animals, less known and of smaller size. This river, with all those that flow into it, as well as the lakes,—of which there are a great number, but which, individually, are quite small in extent,—are the abode of beavers; of a prodigious number of ducks, of three kinds; of teal, bustards, geese, swans, snipe; and of some other aquatic birds, whose names are unknown in Europe, to say nothing of the fish of many kinds in which they abound.

It is only at fifteen leagues above the mouth of the Mississipi that one begins to see the first French settlements, as the land lower down is not habitable. They are situated on both sides of the river as far as the Town. The lands throughout this extent, which is fifteen leagues, are not all occupied; many

chure du Mississipi qu'on commence à apercevoir les premières habitations Françaises, les terres qui sont plus bas n'étant pas habitables. Elles sont situées sur les deux bords du fleuve jusqu'à la Ville. Les terres, dans cet espace, qui est de quinze lieues, ne sont pas toutes occupées; il en est plusieurs qui attendent de nouveaux habitans. La Nouvelle Orléans, Métropole de la Louisiane, est bâtie sur la rive orientale du fleuve: elle est de médiocre grandeur; les rues en sont tirées au cordeau; les maisons sont, les unes de brique, les autres de bois: elle est peuplée de Français, de Nègres, et de quelques Sauvages esclaves, qui, tous ensemble, ne montent pas, à ce qui m'a paru, à plus de mille et deux cens personnes.

Le climat, quoiqu'infiniment plus supportable que celui des îles, paraît pesant à un nouveau débarqué. Si le pays était moins chargé de forêts, sur-tout du côté de la mer, le vent du large qui y pénètrerait tempèrerait beaucoup la chaleur. Le terroir en est fort bon; presque toutes espèces de légumes y viennent assez bien; on y a de magnifiques orangers; on y recueille de l'indigo, du maïs en abondance, du riz, des patates, du coton, du tabac. La vigne y pourrait réussir; du-moins j'y ai vu d'assez bon muscat. Le climat est trop chaud pour le froment. Le blé sarrazin, le millet, l'avoine y réussissent parfaitement. On élève dans le pays toute espèce de volailles, et les bêtes à cornes s'y sont fort multipliées. Les forêts sont aujourd'hui le plus grand et le plus sûr revenu de bien des habitans; ils en tirent quantité de bois propres à la bâtisse, qu'ils préparent avec facilité et avec peu de frais, par le moyen de

await new settlers. New Orleans, the Metropolis of Louisiana, is built on the east bank of the river; it is of medium size, and the streets are in straight lines; some of the houses are built of brick, and others of wood. It is inhabited by French, Negroes, and some Savages who are slaves; all these together do not, it seemed to me, number more than twelve hundred persons.[51]

The climate, although infinitely more bearable than that of the islands, seems heavy to one who has recently landed. If the country were less densely wooded, especially on the side toward the sea, the wind coming thence would penetrate inland and greatly temper the heat. The soil is very good, and nearly all kinds of vegetables grow very well in it. There are splendid orange-trees; the people cultivate indigo, maize in abundance, rice, potatoes, cotton, and tobacco. The vine might succeed there; at least I have seen some very good muscatel grapes. The climate is too hot for wheat. Buckwheat, millet, and oats grow very well. Poultry of all kinds are raised, and horned cattle have multiplied considerably. The forests are at present the chief and surest source of revenue of many habitans; they obtain from them quantities of lumber for building purposes, which they manufacture easily and at slight expense in the sawmills, which several persons have erected.

You will observe that the land, thirty leagues below the Town and for nearly the same distance above it, is of peculiar formation. Throughout nearly the whole country, the bank of a river is the lowest spot; here, on the contrary, it is the highest. From the river to the beginning of the Cypress

moulins à planches que plusieurs ont fait construire.

Vous observerez que le terrain, trente lieues au-dessous de la Ville, et presqu'autant au-dessus, est singulièrement disposé. Dans presque tout le pays le bord d'un fleuve est l'endroit le plus bas: ici, au contraire, c'est l'endroit le plus élevé. Du fleuve à l'entrée des Cyprières, qui sont des forêts, à plusieurs arpens derrière les habitations, il y a jusqu'à quinze pieds de pente. Voulez-vous arroser votre terre? Faites une saignée à la rivière, et une digue à l'extrémité de votre fossé; en peu de temps elle se couvrira d'eau. Pour pratiquer un moulin, il n'est question non plus que d'une ouverture à la rivière. L'eau s'écoule dans les Cyprières jusqu'à la mer. Il ne faudrait cependant pas abuser par-tout de cette facilité; l'eau ne trouvant pas toujours un écoulement facile, inonderait à la fin les habitations.

A la Nouvelle Orléans rien n'est plus rare que les pierres: vous donneriez un louis pour en avoir une qui fût du pays, que vous ne la trouveriez pas; on y substitue de la brique qu'on y fait. La chaux s'y fait de coquillages qu'on va chercher à trois ou quatre lieues sur le bord du lac Pontchartrain. On y trouve, chose assez singulière, des montagnes de coquillages: il s'en trouve pareillement bien avant dans les terres, à deux ou trois pieds de la superficie. On fait descendre à la Nouvelle Orléans, des pays d'en haut et des contrées adjacentes, du bœuf salé, du suif, du goudron, des pelleteries, de l'huile d'ours; et en particulier de chez les Illinois, des farines et des lards. Il croît aux environs, et encore plus du côté de la Mobile, quantité d'arbres qu'on a nommés ciriers, parce que de leur graine on a trouvé le

forests, several arpents behind the settlements, there is a slope of as much as fifteen feet. Do you wish to irrigate your land? Dig a drain to the river, with a dyke at the end of the drain; and in a short time it will be covered with water. To work a mill, it is only necessary to have an opening to the river. The water flows through the Cypress forests to the sea. Care must be taken, however, not to abuse this facility anywhere; as the water could not always flow away easily, it would, in the end, inundate the settlements.

At New Orleans there is nothing scarcer than stones; you might give a louis to get one belonging to the country, and you would not find it; bricks made on the spot are substituted for it. Lime is made from shells, which are obtained at a distance of three or four leagues on the shores of lake Pontchartrain. Hills of shells are found there,—a singular thing for that region; they are also found far inland, at a depth of two or three feet below the surface. The following articles are sent down to New Orleans from the upper country and adjacent territories: salt beef, tallow, tar, fur, bear's grease, and, from the Illinois especially, flour and pork. In this vicinity, and still more toward Mobile, grow in abundance the trees called "wax-trees," because means have been found to extract from their seeds a wax, which, if properly prepared, would be almost equal to French wax. If the use of this wax could be introduced into Europe, it would be a very considerable branch of trade for the Colony.[52] You will see, by all these details, that some trade can be carried on at New Orleans. In former years, when eight to ten ships entered the Mississipi, that was considered a great number; this

moyen d'extraire une cire qui, bien travaillée, irait presque de pair avec la cire de France. Si l'usage de cette cire pouvait s'introduire en Europe, ce serait une branche de commerce bien considérable pour la Colonie. Vous voyez par tous ces détails qu'on peut faire quelque commerce à la Nouvelle Orléans. C'était beaucoup quand il entrait, les années précédentes, huit à dix navires dans le Mississipi; il y en est entré plus de quarante cette année, la plupart de la Martinique et de Saint-Domingue; ils sont venus charger, sur-tout du bois et des briques, pour réparer deux incendies arrivés, dit-on, dans ces deux îles par le feu du Ciel.

En remontant le fleuve on trouve, au-dessus de la Nouvelle Orléans, des habitations Françaises comme au-dessous. L'établissement le plus considérable est une petite Colonie d'Allemands, qui en est à dix lieues. La Pointe coupée est à trente-cinq lieues des Allemands. On y a construit un fort de pieux, où l'on entretient une petite garnison. On compte soixante habitations rangées, dans l'espace de cinq à six lieues, sur le bord occidental du fleuve. A cinquante lieues de la pointe coupée sont les Natchez; nous n'y avons plus qu'une garnison emprisonnée, pour ainsi dire, dans un fort, par la crainte des Chicachats et autres Sauvages ennemis. Il y avait autrefois une soixantaine d'habitations et une Nation sauvage assez nombreuse, du nom de Natchez, qui nous était fort attachée, et dont on tirait de grands services; la tyrannie qu'un Commandant Français entreprit d'exercer sur eux, les poussa à bout. Un jour ils firent main-basse sur tous les Français, à la réserve de quelques-uns qui se dérobèrent par la

year over forty entered, mostly from Martinique and San Domingo; they came to load cargoes chiefly of timber and bricks, to rebuild the houses destroyed by two fires, which are said to have been caused in those two islands by fire from Heaven.

Ascending the river, one finds French settlements above as well as below New Orleans. The most notable establishment is a small German Colony, ten leagues above it. La Pointe coupée is thirty-five leagues from the German settlement. A palisaded fort has been built there, in which a small garrison is maintained. There are sixty residences, spread over an extent of five or six leagues, along the west bank of the river. Fifty leagues from la pointe coupée are the Natchez. We now have there only a garrison,—which is kept imprisoned, as it were, in a fort, through fear of the Chicachats and other Savage enemies. Formerly there were at that place about sixty dwellings, and a savage Nation of considerable numbers called the Natchez, who were greatly attached to us and rendered us great services. The tyranny which a French Commandant undertook to exercise over them drove them to extremities. One day they killed all the French, excepting a few who sought safety in flight. One of our Fathers, who was descending the Mississipi and was asked to tarry there to say Mass on Sunday, was included in the massacre. Since that time the blow has been avenged by the almost total destruction of the Natchez Nation; only a few remain scattered among the Chicachats and Chéraquis, where they live precariously and almost as slaves.

At la Pointe coupée, and still more at Natchez, excellent tobacco is grown. If, instead of obtaining

fuite. Un de nos Pères qui descendait le Mississipi, et qu'on pria de séjourner pour dire la Messe le Dimanche, fut enveloppé dans le massacre. Depuis ce temps-là on s'est vengé de ce coup par la destruction presque totale de la Nation Natchez: il n'en reste plus que quelques-uns répandus parmi les Chicachats et les Chéraquis, où ils sont précairement et presque comme esclaves.

A la Pointe coupée, et encore plus aux Natchez, il croît d'excellent tabac. Si, au lieu de tirer des étrangers le tabac qui se consomme en France, on le tirait de ce pays-ci, on en aurait de meilleur, on épargnerait l'argent qu'on fait sortir pour cela du Royaume, et on établirait la colonie.

A cent lieues au-dessus des Natchez, sont les Akansas, Nation sauvage, d'environ quatre cens guerriers. Nous avons près d'eux un fort avec garnison, pour rafraîchir les convois qui montent aux Illinois. Il y avait quelques habitans; mais au mois de Mai 1648 [*sc.* 1748], les Chicachats, nos irréconciliables ennemis, secondés de quelques autres barbares, ont attaqué subitement ce poste; ils ont tué plusieurs personnes, en ont emmené treize en captivité; le reste s'est sauvé dans le fort, dans lequel il n'y avait pour lors qu'une douzaine de soldats. Ils ont fait mine de vouloir l'attaquer; mais à peine eurent-ils perdu deux de leurs gens, qu'ils battirent en retraite. Leur Tambour était un déserteur Français, de la garnison même des Akansas.

On compte, des Akansas aux Illinois, près de cent cinquante lieues: dans toute cette étendue de pays, vous ne trouvez pas un hameau; cependant, pour nous en assurer la possession, il serait bien à propos

from strangers the tobacco that is consumed in France, we obtained it here, we would get a better quality, and save the money that goes out of the Kingdom for that product; and the colony would be settled.

One hundred leagues above the Natchez are the Akansas, a savage Nation of about four hundred warriors. We have near them a fort with a garrison, where the convoys ascending to the Illinois stop to rest.[53] There were some settlers there but in the month of May, 1748, the Chicachats, our irreconcilable foes, aided by some other barbarians, suddenly attacked the post; they killed several persons, and carried off thirteen into captivity. The rest escaped into the fort, in which there were at the time only a dozen soldiers. They made an attempt to attack it, but no sooner had they lost two of their people than they retreated. Their Drummer was a French deserter from the Akansas garrison itself.

The distance from the Akansas to the Illinois is estimated at nearly one hundred and fifty leagues. Throughout all that extent of country, not a single hamlet exists. Nevertheless, in order to secure our possession of it, it would be very advisable that we should have a good fort on the Ouabache, the only place by which the English can enter into the Mississipi.

The Illinois are on the parallel of 38 degrees 15 minutes of latitude. The climate, which is very different from that of New Orleans, is almost similar to that of France; the great heats make themselves felt there a little earlier and more intensely; but they are neither so constant nor so lasting. The severe cold comes later. In winter, when the

que nous eussions quelque bon fort sur l'Ouabache, le seul endroit par où les Anglais puissent entrer dans le Mississipi.

Les Illinois sont par les 38 degrés 15 minutes de latitude. Le climat, bien différent de celui de la Nouvelle Orléans, est à-peu-près semblable à celui de la France: les grandes chaleurs s'y font sentir un peu plutôt et plus vivement; mais elles ne sont ni constantes ni durables. Les grands froids arrivent plus tard. En hiver, quand le Nord souffle, le Mississipi gêle à porter les charrettes les plus chargées; mais ces froids ne sont pas de durée. L'hiver est ici une alternative de froid piquant et de temps assez doux, selon que règnent les vents du Nord et du Midi, qui se succèdent assez régulièrement. Cette alternative est fort nuisible aux arbres fruitiers. Il fera un temps fort doux, même un peu chaud, dès la mi-Février; les arbres entrent en sève, se couvrent de fleurs; survient un coup de vent du Nord qui détruit les plus belles espérances.

Le terroir est fertile: toute espèce de légumes y réussirait presqu'aussi-bien qu'en France, si on les cultivait avec soin. Le froment n'y donne cependant communément que depuis cinq jusqu'à huit pour un; mais il est à remarquer que les terres sont cultivées fort négligemment, et que depuis trente ans qu'on les travaille, on ne les a jamais fumées. Ce médiocre succès du froment provient encore davantage des brouillards épais et des chaleurs trop précipitées: mais en dédommagement le maïs, connu en France sous le nom de blé de Turquie, y réussit merveilleusement: il donne plus de mille pour un; c'est la nourriture des animaux domestiques, des

North wind blows, ice forms on the Mississipi sufficiently thick to bear the heaviest carts; but such cold weather does not last long. The winter here is an alternation of severe cold and quite mild weather, according as the winds blow from the North or from the South; and they succeed each other with fair regularity. This alternation is very injurious to the fruit-trees. The weather may be very mild, a little warm even, as early as mid-February; the sap ascends in the trees, which become covered with blossoms; then a wind from the North springs up, and destroys the brightest hopes.

The soil is fertile, and vegetables of all kinds would grow in it almost as well as in France, if they were cultivated with care. Nevertheless wheat, as a rule, yields only from five to eightfold; but it must be observed that the lands are tilled in a very careless manner, and that they have never been manured during the thirty years while they have been cultivated. This poor success in growing wheat is due still more to the heavy fogs and too sudden heats. But, on the other hand, maize — which in France is called Turkish corn — grows marvelously; it yields more than a thousandfold; it is the food of domestic cattle, of the slaves, and of most of the natives of the country, who eat it as a treat. The country produces three times as much food as can be consumed in it. Nowhere is game more abundant; from mid-October to the end of March the people live almost entirely on game, especially on the wild ox and deer.

The horned cattle have multiplied exceedingly; most of them cost nothing, either for care or for food. The working animals graze on a vast common

esclaves et de la plupart des naturels du pays, qui en mangent par régal. Le pays produit trois fois plus de vivres qu'il n'en peut consommer. Nulle part la chasse n'est plus abondante; depuis la mi-Octobre jusqu'à la fin de Mars, on ne vit presque de gibier, sur-tout de bœuf sauvage et de chevreuil.

Les bêtes à cornes y sont extrêmement multiplié; elles ne coûtent pour la plupart ni soin ni dépense. Les animaux de travail paissent dans une vaste commune autour du village; les autres, en bien plus grand nombre, destinés à la propagation de leur espèce, sont comme renfermés toute l'année dans une péninsule de plus de dix lieues de surface, formée par le Mississipi et par la rivière des Tamarouas. Ces animaux qu'on approche rarement, sont devenus presque sauvages; il faut user d'artifice pour les attraper. Un habitant a-t-il besoin d'une paire de bœufs, il va dans la péninsule: aperçoit-il un taureau qui soit de taille à être dompté, il lui jette une poignée de sel; il étend une longue corde avec un nœud coulant; il se couche: l'animal friand de sel s'approche; dès qu'il a le pied dans le lacet, l'homme aux aguets tire la corde, et voilà le taureau pris. On en fait de même pour les chevaux, les veaux et les poulins; c'est là tout ce qu'il en coûte pour avoir une paire de bœufs ou de chevaux. Au reste, ces animaux ne sont sujets ici à aucune maladie: ils vivent long-temps, et ne meurent pour l'ordinaire que de vieillesse.

Il y a dans cette partie de la Louisiane cinq villages Français et trois d'Illinois, dans l'espace de vingt-deux lieues, situés dans une longue prairie, bornée à l'Est par une chaîne de montagnes et par

around the village; others, in much larger numbers, which are intended for breeding, are shut up throughout the year on a peninsula over ten leagues in extent, formed by the Mississipi and the river of the Tamarouas. These animals, which are seldom approached, have become almost wild, and artifice must be employed in order to catch them. If a habitant needs a pair of oxen, he goes to the peninsula. When he sees a bull large enough to be trained, he throws a handful of salt to him, and stretches out a long rope with a noose at the end; then he lies down. The animal which is eager for salt, draws near; as soon as its foot is in the noose the man on the watch pulls the rope, and the bull is captured. The same is done for horses, calves, and colts; this is all that it costs to get a pair of oxen or of horses. Moreover, these animals are not subject to any diseases; they live a long time, and, as a rule, die only of old age.

In this part of Louisiana there are five French and three Illinois villages within a distance of twenty-two leagues; they are situated upon a long prairie bounded on the East by a chain of mountains and the river of the Tamarouas, and on the West by the Mississipi. The five French villages contain in all about one hundred and forty families. The three villages of Savages may furnish three hundred men capable of bearing arms. There are several salt-springs in this country, one of which, two leagues from here, supplies all the salt consumed in the surrounding country, and in many posts which are dependencies of Canada. There are mines without number, but as no one is in a position to incur the expense necessary for opening and working them,

la rivière des Tamarouas; et à l'Ouest, par le Mississipi. Les cinq villages Français composent ensemble environ cent quarante familles. Les trois villages Sauvages peuvent fournir trois cens hommes en état de porter les armes. Il y a dans le pays plusieurs fontaines salées; l'une desquelles, à deux lieues d'ici, fournit tout le sel qui se consomme dans les contrées circonvoisines, et dans plusieurs postes de la dépendance du Canada. Il y a des mines sans nombre; mais comme il ne se trouve personne en état de faire les dépenses nécessaires pour les ouvrir et les travailler, elles restent dans leur état primitif. Quelques particuliers se bornent à tirer du plomb de quelques-unes, parce qu'il s'en trouve presqu'à la superficie des mines. Ils en fournissent le pays, toutes les Nations Sauvages du Missouri et du Mississipi, et plusieurs postes du Canada. Deux Espagnols et Portugais qui sont ici, et qui prétendent se connaître un peu en fait de mines et de minéraux, assurent que celles-ci ne diffèrent point des mines du Mexique et du Pérou; et que si on les fouillait un peu avant, il est à croire qu'on trouverait du minéral d'argent sous le minéral de plomb. Ce qu'il y a de certain, c'est que le plomb en est très-fin, et qu'on en tire quelque peu d'argent; on a trouvé aussi du borax dans ces mines, et de l'or en quelques endroits, mais en très-petite quantité. Qu'il y ait des mines de cuivre, cela est indubitable, puisque de temps à autre on en trouve de très-grands morceaux dans les ruisseaux.

Il n'est point, dans toute l'Amérique, d'Officier particulier dans le département de celui qui commande pour le Roi aux Illinois. Au nord et Nord-Ouest, l'étendue en est illimitée: il s'étend dans les

they remain in their original condition. Certain individuals content themselves with obtaining lead from some of these, because it lies almost at the surface of the ground. They supply this country, all the Savage Nations of the Missouri and Mississipi, and several posts of Canada.[54] Two men who are here, a Spaniard and a Portuguese, who claim to know something about mines and minerals, assert that these mines in no wise differ from those of Mexico and Peru; and that, if slightly deeper excavations were made, silver ore would be found under the lead ore. This much is certain: that the lead is very fine, and that a little silver is obtained from it. Borax has also been found in these mines, and in some places gold, but in very small quantities. Beyond a doubt, there are copper mines; because, from time to time, very large pieces of it are found in the streams.

There is not, in all America, any special Officer who has such a province as has he who commands for the King among the Illinois. On the North and Northwest, the extent is unlimited; it spreads through the vast country watered by the Missouri and the rivers that fall into it,— the finest country in the world. How many Savage Nations in these immense regions offer themselves to the Missionaries' zeal! They belong to the district of the Gentlemen of the Missions étrangères, to whom Monseigneur the Bishop of Quebec allotted them many years ago. There are three of these Gentlemen here, who have charge of two French Cures. Nothing can be more amiable than their character, or more edifying than their conduct. We live with them as if we were members of the same body.

immenses pays qu'arrosent le Missouri et les rivières qui se jettent dans ce fleuve; pays les plus beaux du monde. Que de Nations Sauvages dans ces vastes contrées s'offrent au zèle des Missionnaires! Elles sont du district de Messieurs des Missions étrangères, à qui M. l'Evêque de Quebec les a adjugées depuis plusieurs années. Ces Messieurs sont ici au nombre de trois, qui desservent deux Cures Françaises; on ne peut rien de plus aimable pour le caractère, ni de plus édifiant pour la conduite: nous vivons avec eux comme si nous étions membres d'un même corps.

Parmi les Nations du Missouri, il en est qui paraissent avoir une disposition particulière à recevoir l'Evangile; par exemple, les Panismahas. L'un des Messieurs dont je viens de parler, écrivit un jour à un Français qui commerçait chez ces Sauvages, et il le pria dans sa lettre de baptiser les enfans moribonds. Le chef du village apercevant cette lettre: qu'y a-t-il de nouveau, dit-il au Français? Rien, repartit celui-ci. Mais quoi, reprend le Sauvage, parce que nous sommes de couleur rouge, ne pouvons-nous pas savoir les nouvelles? C'est le Chef noir, reprit le Français, qui m'écrit et me recommande de baptiser les enfans moribonds, pour les envoyer au grand Esprit. Le chef Sauvage, parfaitement satisfait, lui dit: ne t'inquiéte point; je me charge moi-même de te faire avertir toutes les fois qu'il y aura quelqu'enfant en danger. Il assemble ses gens: que pensez-vous, leur dit-il, de ce Chef noir? (car c'est ainsi qu'ils appellent les Missionnaires.) Nous ne l'avons jamais vu; nous ne lui avons jamais fait de bien; il demeure loin de nous, au-delà du soleil, et cependant il pense à notre village: il nous

Among the Nations of the Missouri are some who seem to be specially disposed to receive the Gospel: as, for instance, the Panismahas.[55] One of the Gentlemen of whom I have just spoken wrote one day to a Frenchman who traded among the Savages, and asked him in his letter to baptize dying children. When the chief of the village perceived the letter, he said to the Frenchman: "What is the news?" "There is none," replied the latter. "How," retorted the Savage, "because our color is red, can we not know the news?" "It is the black Chief," replied the Frenchman, "who writes, recommending me to baptize dying children, in order to send them to the great Spirit." The Savage chief, thoroughly satisfied, said to him: "Be not anxious; I myself undertake to notify thee whenever a child is in danger of death." He gathered his people together and said to them: "What think ye of this black Chief?" (for that is the name which they give to the Missionaries.) "We have never seen him; we have never done him any good; he dwells far from us, beyond the sun. And yet he thinks of our village; he desires to do good to us; and, when our children die, he wishes to send them to the great Spirit. This black Chief must be very good."

Some traders who came from his village have mentioned to me instances which prove that, savage as he is, he none the less possesses intelligence and good sense. At the death of his predecessor all the suffrages of his Nation were in his favor. At first, he excused himself from accepting the position of Chief; but at last, on being compelled to acquiesce, he said to them: "You desire then that I should be

veut faire du bien; et quand nos enfans viennent à mourir, il veut les envoyer au grand Esprit: il faut que ce Chef noir soit bien bon.

Quelques négocians qui venaient de son village, m'ont cité des traits qui prouvent que tout sauvage qu'il est, il n'en a pas moins d'esprit et de bon sens. A la mort de son prédécesseur, tous les suffrages de sa Nation se réunirent en sa faveur. Il s'excusa d'abord d'accepter la qualité de Chef; mais enfin contraint d'acquiescer, vous voulez donc, leur dit-il, que je sois votre Chef; j'y consens; mais songez que je veux être véritablement Chef, et qu'on m'obéisse ponctuellement en cette qualité. Jusqu'à présent les veuves et les orphelins ont été dans l'abandon, je prétends que dorénavant on pourvoie à leurs besoins; et afin qu'ils ne soient point oubliés, je veux et je prétends qu'ils soient les premiers partagés. En conséquence, il ordonne à son Escapia, qui est comme son Maître d'hôtel, de réserver, toutes les fois qu'on ira à la chasse, une quantité de viandes suffisante pour les veuves et les orphelins. Ces peuples n'ont encore que très-peu de fusils. Ils chassent à cheval avec la flèche et la lance; ils environnent une troupe de bœufs, et il en est peu qui leur échappent. Les bêtes mises par terre, l'Escapia du Chef va en toucher de la main un certain nombre: c'est la part des veuves et des orphelins; il n'est permis à personne d'en rien prendre. Un des chasseurs, par inadvertance sans doute, s'étant mis en devoir d'en couper un morceau, le Chef sur-le-champ le tua d'un coup de fusil. Ce Chef reçoit les Français avec beaucoup de distinction; il ne les fait manger qu'avec lui seul, ou avec quelque chef de Nation étrangère, s'il s'en

your Chief; I consent, but you must bear in mind that I wish to be your Chief in reality, and that I must be faithfully obeyed in that capacity. Hitherto the widows and orphans have been left destitute. I intend that in future their wants shall be provided for; and, in order that they may not be forgotten, I desire and intend that they be the first to get their share." Accordingly, he gave orders to his Escapia — who is, as it were, his Steward — to set aside, whenever a hunt should take place, a quantity of meat sufficient for the widows and orphans. These people have as yet but very few guns. They hunt on horseback with arrows and spears; they surround a herd of cattle, and but few escape them. When the animals fall to the ground, the Chief's Escapia touches a certain number of them with his hand; these are the share of the widows and orphans, and no one else can take any portion of them. One of the hunters, — through inadvertence, no doubt, — having begun to cut a piece from one of these, the Chief killed him on the spot with a shot from his gun. This Chief receives the French with great distinction; he makes them eat with him alone, or with the chief of another Nation, if such happen to be present. He honors with the title of "sun" the most wretched Frenchman who may happen to be in his village; and he says, therefore, that the sky is always serene while the Frenchman sojourns there. Only a month ago he came to pay his respects to our commandant. I proceeded to fort de Chartres,[56] six leagues from here, for the express purpose of seeing him. He is a thoroughly fine man. He was polite to me, in his own fashion; and invited me to go to give his people sense, — that is, to instruct

rencontre. Il honore du titre de soleil le Français le plus misérable qui se trouvera dans son village; et en conséquence il dit que le ciel est toujours serein tant que le Français y séjourne. Il n'y a qu'un mois qu'il est venu saluer notre commandant: je suis allé exprès au fort de Chartres, à six lieues d'ici, pour le voir. C'est un parfaitement bel homme. Il m'a fait politesse à sa manière, et m'a invité à aller donner de l'esprit à ses gens, c'est-à-dire, à les instruire. Son village, à ce que rapportent les Français qui y ont été, peut fournir neuf cens hommes en état de porter les armes.

Au reste, ce pays-ci est d'une bien plus grande importance qu'on ne s'imagine. Par sa position seule il mérite que la France n'épargne rien pour le conserver; il est vrai qu'il n'a pas encore enrichi les coffres du Roi, et que les convois sont coûteux; mais il n'est pas moins vrai que la tranquillité du Canada et la sûreté de tout le bas de la Colonie en dépendent. Certainement sans ce poste plus de communication par terre entre la Louisiane et le Canada. Autre considération, plusieurs quartiers du même Canada, et tous ceux du bas fleuve se trouveraient privés des vivres qu'ils tirent des Illinois, et qui souvent sont pour eux d'une grande ressource. Le Roi en fesant ici un établissement solide, pare à tous ces inconvéniens: il s'assure de la possession du plus vaste, du plus beau pays de l'Amérique septentrionale. Pour s'en convaincre, il suffit de jeter les yeux sur la carte si connue de la Louisiane, et de considérer la situation des Illinois, et la multitude des Nations auxquelles ce poste sert communément de barrière. Je suis en l'union de vos saints sacrifices, etc.

them. According to the reports of the Frenchmen who have been there, his village can furnish nine hundred men capable of bearing arms.

For the rest, this country is of far greater importance than is imagined. Through its position alone, it deserves that France should spare nothing to retain it. It is true that it has not yet enriched the King's coffers, and that convoys to and fro are costly; but it is none the less true that the tranquillity of Canada and the safety of the entire lower part of the Colony depend upon it. Assuredly, without this post there can be no communication by land between Louisiana and Canada. There is another consideration: several regions of the same Canada and all those on the lower part of the river would be deprived of the provisions they obtain from the Illinois, which are often a great resource to them. By founding a solid establishment here, prepared to meet all these troubles, the King would secure the possession of the most extensive and the finest country in north America. To be convinced of this one has but to glance at the well-known map of Louisiana, and to consider the situation of the Illinois country and the multitude of Nations against whom the post usually serves as a barrier. In union with your holy sacrifices, I remain, etc.

CCXXIII, CCXXIV

DOCUMENTS OF 1710-56

CCXXIII.—Extraits du Journal des Jésuites de l'an 1710 à 1755

CCXXIV.—Mission des Hurons du Détroit, 1733-56. Par Armand de la Richardie, et Pierre Potier

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SOURCES: For Doc. CCXXIII. we have recourse to *L'Abeille*, vol. xi., pp. 41-43. In publishing Doc. CCXXIV., we follow the original MS. in the possession of Theodore Parsons Hall, of Detroit. Not quite half of the document is here given; the rest will appear in our Vol. LXX. In a few cases, the edge of the original MS. is worn and broken; our emendations for letters and words thus lost appear in brackets. Illegible letters or words are indicated by leaders in brackets, thus: [. .]. Words in Italics are those which had been deleted by Potier himself. Where he has crossed off items recording debits or credits, apparently canceling these, we have indicated this by the Greek *theta* in brackets: [θ].

Extraits du Journal des Jésuites de l'an 1710 à 1755.

AVRIL et Mai 1710. Il y eut une fièvre maligne de l'espèce scarlatine qui fut fort générale à Québec et aux environs et qui emporta un grand nombre de personnes.

20 Dec. 1710. M^r^. Livingston et le Baron de St. Castin arrivèrent à Québec avec un compte rendu de la soumission de Port Royal et les articles de capitulation signés par M^r^. Subercase et Nicholson, le commandant anglais.—La facilité avec laquelle la ville s'est rendue (soumise) vient d'une mésintelligence entre M. de Subercase, la garnison et les habitants.—Livingston demeura ici un mois, fut logé au Chateau et recut toutes sortes de politesses et d'attentions de la part du Gouverneur. Quand il retourna à Boston, deux officiers furent envoyés avec lui pour l'accompagner. La soumission de Port Royal a causé à Nicholson une telle joie qu'il passa en Angleterre pour faire comprendre à Québec la nécessité de soumettre les Français en Canada.

Novembre 1719. Au commencement de ce mois, après le départ des vaisseaux, la monnaie de carte qui jusqu'ici avait été la monnaie du pays, cessa d'avoir cours et la monnaie française fut de nouveau adoptée.

Mai 1720. L'Ingénieur, M^r^. de Léry, a commencé, pour la troisième fois, les présentes fortifications de

Extracts from the Journal of the Jesuits from the year 1710 to 1755.

APRIL and May, 1710. There was a malignant fever, and of the purple kind, that was very general both in Quebec and in the surrounding country, that carried off a vast number of persons.

20 Dec., 1710. Mr. Livingston and the Baron de St. Castin arrived at Quebec with an acct. of the reduction of Port Royal, and the articles of capitulation signed by Mr. Subercase and Nicholson, the English commander.—The easy surrender (reduction) was owing to a misunderstanding between Mr. de Subercase, his garrison, and the inhabitants. Livingston remained here a month, was lodged at the Chateau, and received every politeness and attention possible from the Governor. On his return to Boston, two officers were sent with him as attendants.—The reduction of Port Royal has so much elated Nicholson that he went to England to state to Quebec [*sc.* the Queen?—*ed. of* L'Abeille] the necessity of reducing the French in Canada.[57]

November, 1719. The beginning of this month, after the departure of the vessels, the card money which had been until this time in circulation, the money of this country, was no longer in circulation, and French money was again adopted.[58]

May, 1720. Mr. de Léry, the Engineer, commenced the present fortifications of Quebec, for the third time, according to his new plan approved by

Québec, d'après son nouveau plan approuvé par la cour de France. Celles qui avaient été commencées par MM. Le Vasseur et Beaucourt ne furent pas continuées parcequ'elles étaient sans fossé.

Aout 7. Mgr. de St. Valier a acheté des Jésuites la terre de la Durantaye au prix de 20,000 francs pour les religieuses de l'Hôpital Général dont il est considéré comme le fondateur.

Le portrait de Louis XV fut envoyé cette année en présent au collége.

Le Père Charlevoix est arrivé de France par ordre de la cour afin de prendre des informations pour la découverte de la mer d'Occident. Il doit revenir par Mobile.

1721. L'hiver a été très doux cette année.

Juin. 108 maisons furent brulées dans l'espace de 4 heures. Le feu commença à l'Hôtel-Dieu et fut causé par la bourre d'un canon.

Septembre 1725. Un petit vaisseau du Cap Breton a apporté la nouvelle de la perte, près de cette île, du vaisseau du Roi, Le Chameau, avec tout son équipage consistant en 250 hommes. Parmi les passagers qui venaient sur ce vaisseau se trouvaient Mr. de Chazel, le nouvel Intendant, et trois Jésuites.

Octobre 1er. A 8 ½ hrs. ce matin est mort le Marquis de Vaudreuil après 5 mois de maladie. Il a gouverné très-sagement et très-heureusement le pays pendant 20 ans.

* *Decembre 25.* Le Palais [it must be the Intendant's—*note by W. H. Smith*] brûlé, il y a 13 ans et rebâti par les soins de Mr. Begon a brûlé une seconde fois. Le feu a pris par un poële dans la chambre de Monsr. d'Aigremont, commissaire, a 7 h. du soir.

the court of France. The fortifications that had been begun by Messrs. Le Vasseur and Beaucourt were not continued because they had no ditch.[59]

August 7. St. Valier the Bishop purchased of the Jesuits the ground of de la Durantaye for 20,000 francs, for the nuns of the General Hospital, of which he is considered the founder.

The portrait of Louis XV. was sent this year to the college as a present to them.

Le Père Charlevoix arrived from France by order of the court, to collect informations for the discovery of the mer d'Occidt [Western sea]; he is to return by Mobile.[60]

1721. The winter was very mild this year.

Juin. 108 homes were burnt in 4 hours time. The fire began at the Hotel Dieu; the wadding of a gun occasioned it.

September, 1725. Accounts were received, by a small vessel from Cape Breton, of the loss of the King's ship, Le Chameau ["the *Camel*"], and all her crew, consisting of 250 men, near that island. Among the passengers coming over were Mr. de Chazel, the new Intendant, and three Jesuits.

October 1st.[61] At ½ past 8 o'clock this morning died the Marquis de Vaudreuil, having governed the country very wisely and happily during 20 years, after 5 months of indisposition.

* *December 25.* The Palace [it must be the Intendant's — *note by W. H. Smith*] — which was burned 13 years ago, and rebuilt by the care of Monsieur Begon — has burned a second time. The fire caught from a stove in the room of Monsieur d'Aigremont, commissary, at 7 o'clock in the evening.

16 October, 1726. Mr. Begon, the Intendant (*that is*

16 Octobre 1726. M^r^. Begon, Intendant (*c.-a-d.* cidevant Intendant), sa femme et sa famille se sont embarqués pour la France au grand regret de toute la colonie.

Le Marquis de Beauharnois et l'Intendant, M^r^. du Puy, ont fait visite aux Jésuites.

11 Mai 1749. M^r^. de Pontbriand, évêque de Québec, a consacré l'église des Recollets. On a tiré du canon pendant la messe, et au salut une salve de 21 coups.

Mai 1750. Le Père Tournois qui desservait le Sault fut déplacé par le Gouverneur Général, M^r^. de la Jonquière. Cela fut fait sans consulter ni l'Evêque, ni le Supérieur des Jésuites. Ils se plaignirent tous deux. L'Evêque écrivit au Gouverneur à ce sujet, mais sans résultat. Le Gouverneur décida d'abord que M^r^. de la Bretonnière serait envoyé pour le remplacer, mais ensuite il donna des ordres au Père Hoquet qui y alla.

* *1^er^ Juin 1750.* M^r^. de la Ville Angevin, official, théologal et chanoine de la cathédrale, banni de l'Evêché par M^r^. de Pontbriand, Evêque de Québec, ayant demandé retraite dans notre maison, l'Evêque s'y oppose, tous nos pères demandent qu'il soit admis et menacent en cas de refus d'en écrire à Paris et à Rome; il est donc reçu, l'Evêque nous en veut du mal.

Octobre 1750. La vaisseau du Roi, l'Orignal, construit à Québec fut perdu quant il fut mis à l'eau au Cap Diamant.

1755. Les Religieuses de l'Hôtel-Dieu, après leur incendie du 7 Juin, occupèrent le corps de logis du collége où se trouvaient autrefois nos élèves.

to say, the late Intendant), and his wife and family embarked for France, much regretted by the whole colony.

Le Marquis de Beauharnois and the Intendant, Mr. du Puy, paid a visit to the Jesuits.

11 May, 1749. Mr. de Pontbriand, bishop of Quebec,[62] consecrated the church of the Recollets. There was a discharge of cannon during mass, and 21 guns fired at the salut.

May, 1750. Le Père Tournois was displaced by Mr. de la Jonquière, the Governor General, from his situation as a priest at the Sault. This was done without consulting either the Bishop or the Superior of the Jesuits. They both complained. The Bishop wrote to the Governor on the subject, but to no purpose. The Governor first decided that Mr. de la Bretonnière should be sent to replace him, but afterward ordered Père Hoquet, who went there.[63]

**June 1st, 1750.* Monsieur de la Ville Angevin — an official in the cathedral, being theological lecturer and canon thereof — was banished from the Bishopric by Monsieur de Pontbriand, Bishop of Quebec. When he sought shelter in our house, the Bishop made objections; but all our fathers demanded that he be admitted, and threatened that, if this were refused, they would write about the matter to Paris and Rome. He was, in consequence, received; but the Bishop bears us ill-will for this.

October, 1750. King's ship, *l'Orignal* ["the *Moose*"], built at Quebec, was lost in launching at Cap Diamant.[64]

1755. The Nuns of the Hôtel-Dieu, burnt out on the 7th of June, occupied the *corps de logis* of the college, where our scholars were formerly.[65]

[Les lignes suivantes se trouvent en tête du livre d'où nous avons fait ces extraits:

*"Continuation des Registres précédents dans lesquels tous les Recteurs de ce Collége ont écrit ce qui s'est passé de considérable dans ce pays durant le temps de leur Supériorité, excepté le R. P. Vincent Bigot qui n'y a rien marqué de tous ses six ans, de sorte que le R. P. Bouvar[t] auquel il avait immédiatement succédé est le dernier qui a écrit dans le livre précédent, couvert de Rouge, et nous allons commencer d'écrire dans celui-cy, couvert de Parchemin, le 10ème jour de Septembre 1710."]

[The following entry in the front of the Book out of which these extracts are taken:

*"Continuation of the preceding Registers, in which each of the Rectors of this College has noted the important events occurring in this country during his term as Superior—except Reverend Father Vincent Bigot, who wrote therein nothing during his entire term of six years. Reverend Father Bouvart, whose immediate successor he was, is therefore the last who wrote in the preceding book, a volume bound in Red; and we begin writing in this book, which has a Parchment cover, on the 10th day of September, 1710."]

Mission des Hurons du Détroit, 1733-56.

CONTRACT AVEC JEAN CECILE, TAILLANDIER.

LE 16 juillet 1733 entre Le Pere La Richardie Missionnaire de La Compᵉ de jesus et jean Cecile ont eté Les conditions suivantes

1° Ledit cecile Taillandier armurier, s'engage de travailler constamment, assidûment a La forge dudit Rᵈ pere au detroit dans Le village des hurons pour tous Les besoins des françois et sauvages pour tout ce qui dependra de son metier

2° Le Rᵈ pere fournira Les outils et acier: que s'il vient à manquer d'outils Ledit cecile Les fera, et ils resteront a La forge quand il la quittera

3° ne pourra Ledit Cecile faire aucun ouvrage pour vendre à son particulier, sous pretexte qu'il auroit du fer ou de L'acier en propre; mais s'il en gagne, ou en achete au detroit, et que La forge en manque, Le Rᵈ pere pourra acheter L'acier: pour ce qui est du fer il s'achetera a frais communs entre Ledit Rᵈ Pere et Le dit Cecile

4° Ledit Rᵈ Pere fera aider par son domestiq:, quand il en aura, Ledit cecile pour bucher et construire ses fourneaux de charbon, lesquels etant une fois dressés, Ledit cecile Les soignera seul

5° Ledit cecile fera gratuitement et à tems, Les ouvrages dont Le Rᵈ Pere aura besoin soit pour Lui soit pour sa maison, eglise &, comme haches pentures

Mission of the Hurons at Detroit, 1733–56.

CONTRACT WITH JEAN CECILE, TOOLMAKER.

ON the 16th of july, 1733, Father La Richardie, Missionary of The Society of jesus, and jean Cecile entered into The following covenant:

1st. The said cecile, Toolmaker and armorer, binds himself to work constantly and assiduously at The forge of the said Reverend father at detroit, in The huron village, for all The needs of the french and of the savages, in all matters connected with his trade.

2nd. The Reverend father will supply The tools and the steel; if any deficiency of tools shall occur, The said cecile shall make Them, and they shall remain in The forge when he leaves it.

3rd. The said Cecile shall not do any work to be sold on his private account under the pretext that he has iron or steel of his own; but if he earn or purchase any at detroit, and The forge lack the same, The Reverend father may buy The steel; as regards the iron, it shall be purchased on joint account for The said Reverend Father and The said Cecile.

4th. The said Reverend Father will give the assistance of his servant, when he has one, to The said Cecile, for chopping wood and building his charcoal furnaces; but when these are once erected, The said cecile shall attend to Them alone.

5th. The said cecile shall perform gratuitously, and in good season, The work that may be needed by The Reverend Father, either for Himself or for

&, et si Ledit Cecile fait Quelq: ouvrages a Lui personnellemen[t] necessaires, il ne pourra ni Les vendre, ni les donner

6°. tous Les vivres que Ledit Cecile recevra en payement comme graisses suif, viande, blé d'inde &, sera partagé entre lui et Le R^d^ pere; ou bien vendu, s'il est besoin, au profit de L'un et de L'autre

7° tous Les profits provenant du travail dudit cecile, seront partagés entre Ledit reverend pere et Lui

8° quand Ledit cecile ne sera pas occupé a La forge, il aidera Le R^d^ pere dans tous Les travaux qu'il aura à faire, dans La situation presente ou est son etablissement

9° quoiq: Ledit cecile s'engage pour 6. ans, il pourra quitter avant ce terme pour de bonnes raisons; et en ce cas il avertira Le R^d^ pere a tems afin qu'il puisse trouver quelqu'un à sa place: de meme si le R^d^ pere n'est pas content de lui, il pourra Le congedier, après L'avoir averti quelq: tems auparavant.

10° comme Ledit cecile ne Logera point avec Le R^d^ pere, comme ont fait ses predeceſseurs, il se construira une maison Commode auprès de La forge, a La Construction de Laquelle L'engagé du R^d^ pere L'aidera; et pour ce qui est du bois de chauffage dudit cecile, ledit cecile Le buchera pendant L'hiver et Ledit R^d^ pere consent que Les frais du charriage soient païés par L'ouvrage que Ledit cecile fera en payement aux Traineurs

his house, church, etc.—such as hatchets, hinges, etc.; and, if The said Cecile shall do Any work for His own personal use, he shall neither sell nor give away the Same.

6th. All The provisions received by The said Cecile in payment, such as fat, tallow, meat, indian corn, etc., shall be divided equally between him and The Reverend father; or else be sold, if necessary, for the benefit of both.

7th. All The profits derived from the work of the said cecile shall be divided between The said reverend father and Him.

8th. When The said cecile shall not be occupied in The forge, he shall assist The Reverend father in all The work that he may have to do, in The present condition of his establishment.

9th. Although The said cecile engages himself for 6 years, he may, for valid reasons, leave before the expiration of that term; and in such case he shall notify The Reverend father in good time, so that the latter may find some one to replace him. In the same manner, should the Reverend father not be satisfied with him, he may dismiss Him after having notified Him some time beforehand.

10th. As The said cecile will not Lodge with The Reverend father, as his predecessors have done, he shall build himself a Suitable house near The forge, and The Reverend father's engagé shall assist Him in Building the Same. And, as regards firewood for the said cecile, the latter shall chop It during The winter, and The said Reverend father consents that The cost of cartage shall be paid for by work which The said cecile shall do for the Teamsters in payment thereof.

ainsi convenu et accepté et obligé de part et d'autre au detroit Le jour et an que dessus

De La Richardie, M. j.
Cuillerier Temoin +.

LIVRE DE COMPTE DE LA MISSION DES HURONS DU DETROIT. . . COMMENCÉ A LA S^T JEAN 1740

*θ signat: deletum e . . . * o e deletum . . . + debet solvere*

Tous les payemens pour Le poste du detroit sont finis: j'ai tout payé

θ Livré a charles courtois, blé vin & pour La somme de 294 ℔ 15. s, qu'il me doit païer au mois de may 1741

θ prisque s'est rengagé pour me servir encore un an, c'est a dire jusqu'au convoi de 1741 pour La somme de 160 ℔ en pelleterie, une chemise et une paire de mitasses L'annee courrante est payé . . . payé au meme 7 ℔ 10 s., plus 7 ℔ 10 s . . . plus 20 ℔ plus 7 ℔ 10 s . . . plus 30 ℔ 5 sols: payé totalement

θ Payé au nommé Roy 40 ℔ pour 2. arpens de desert . . . item au nommé du chene 40 ℔. pour 2 autres arpens de désert

θ avancé au nommé Roy, pour deserter sur ma terre, à 20 ℔ L'arpent; 2 minots de blé. L'un françois et L'autre blé d inde . . . de plus un minot et demi de blé d'inde . . . de plus 7 livres de suif a 10 sols la livre . . . enfin 50 livres de farine 18 ℔ . . . de plus demi minot de blé, 5. liv.

θ 35 minots de blé vendus par Le s^r jacques Campeau, dont il a reçu Le payement a 10 ℔. le minot . . . 2. barils de vin vendus au meme a 35 Livres Le baril.

Thus agreed, accepted, and undertaken by both parties at detroit, on The day and in the year above written.

DE LA RICHARDIE, jesuit Missionary.
CUILLERIER,[66] Witness, +.

ACCOUNT-BOOK OF THE HURON MISSION OF DETROIT; BEGUN ON THE FEAST OF ST. JOHN, 1740.

*θ means "canceled;" *, "not canceled;" +, "is to pay."*

All payments for The post of detroit are made.
I have paid all.

DELIVERED to charles courtois wheat, wine, etc., for The sum of 294 livres 15 sols, which he is to pay me in the month of may, 1741. θ

Prisque has reëngaged to serve me for one more year,—that is to say, until the convoy of 1741 comes,—for The sum of 160 livres in peltries, a shirt, and a pair of mitasses. During the current year there is paid: paid to the same 7 livres 10 sols; also 7 livres 10 sols; also 20 livres; also 7 livres 10 sols; also 30 livres 5 sols; paid in full. θ

Paid to the man named Roy[67] 40 livres, for 2 arpents of cleared land. *Item,* to one du chene 40 livres, for 2 other arpents of cleared land. θ

Advanced to Roy for clearing my land, at 20 livres An arpent, 2 minots of grain,—One of french wheat, and The other of indian corn; also a minot and a half of indian corn; also 7 livres of tallow, at 10 sols a livre; finally, 50 livres of flour, 18 livres; also half a minot of wheat, 5 livres. θ

35 minots of wheat sold by sieur jacques Campeau, for which he has received payment at 10 livres a θ

θ M^e Campeau à payé pour moy 32 Liv: a d'agneaux . . . 20 ℔., 5 s. a Navarre . . . 18 ℔ a M^e baroy, et 14 ℔. à m^e. louïson

θ ego hodie . . . 2 pots d'eau de vie, L'un 3 ℔, Lautre 3. liv 10 s . . . de plus 4 minots de blé d'inde à 18 ℔. Le minot: reçu en tout 163 ℔ 15 sols. . . Le meme a reçu pour moy du nommé destaillis La somme de 26 ℔ qu'il me doit . . . de plus 110 ℔. que Le meme s^r Campeau me doit pour valeur reçue doit 381 ℔.

θ aujourdhui 8 aout 1741 s'est engagé à moy pour me servir un an, pierre rencontre, natif de La prairie de La magdelaine, moyennant La somme de 150 ℔. que je dois Lui payer en pelleterie, prix du detroit: dont je Lui en ay avancé pour La somme de 44 ℔ . . . de plus 20 ℔ . . . fait au detroit ce 8 aout 1741: Signé La Richardie jesuite. Ledit pierre rencontre ne sachant signer à fait une croix. . . . il est sorti de chez moy le 27. sept 1741, me redevant La somme de 34 ℔.

θ de tout ce que dessus, avec ce qui a eté ajouté, Le s^r jacque Campeau me doit païer au mois de may prochain 1742 en pelleterie prix du detroit La somme de [*blank space in MS.*] pour valeur reçue

θ vendu au S^r chauvin un fusil

θ pretées aux anciens 4 grandes branches de porcelaines, moitie noire moitie blanche

θ j'ai eté païé de rencontre, c'est prisque qi doit me paier pour lui

θ Livré a thomas Le croche un &

θ Livré a jacques Campeau un &

θ payé a goyau sur mes travaux La somme de 12 ℔ . . . de plus au meme 6 ℔ . . . de plus 3 ℔ . . .

minot. 2 casks of wine sold to the same, at 35 Livres A cask.

Madame Campeau paid for me 32 Livres to d'agneaux, 20 livres 5 sols to Navarre, 18 livres to Madame baroy, and 14 livres to madame louïson.[68] θ

Ego hodie [I myself to-day]: 2 pots of brandy — one 3 livres, The other 3 livres 10 sols; also 4 minots of indian corn at 18 livres A minot; received, in all, 163 livres 15 sols. The same received for me from one destaillis The sum of 26 livres, which he owes me; also 110 livres which The same sieur Campeau owes me; for value received he owes me 381 livres. θ

To-day, august 8, 1741, pierre rencontre, a native of La prairie de La magdelaine, has engaged himself to me to serve me for a year, in consideration of The sum of 150 livres, which I am to pay Him in peltries at detroit prices. Of this I advanced Him The amount of 44 livres; also 20 livres. Done at detroit this 8th of august, 1741. Signed: La Richardie, jesuit. The said pierre rencontre, not knowing how to write, has made his mark with a cross. He left me on the 27th of september, 1741, being indebted to me to The amount of 34 livres. θ

Of all the above, with what has been added, sieur jacque Campeau is to pay me in the month of may next, 1742, in peltries at detroit prices, The sum of [*blank space in MS.*], for value received. θ

Sold a gun to Sieur chauvin. θ

Lent to the [Huron] elders 4 great branches of porcelain beads, half black, half white. θ

I have been paid by rencontre; prisque is to pay me for him. θ

Delivered to thomas Le croche one, etc. θ

Delivered to jacques Campeau one, etc. θ

de plus 3 ℔ . . . de plus 3 ℔ en tabac . . . de plus 5 c d v (coups d'eau vie) . . . de plus un minot de pois 12 ℔

* j'ai païé à goyau tous Les trauvaux qu'il m'a fait ce 8 juin 1742

* j'ai reçu de charles Courtois tout ce qu'il me devoit ce 8 juin 1742

* j'ai preté à jean Cecile mon forgeron La somme de 100 ℔. qu'il doit me rendre au mois de may 1743

* j'ai reçu de jacques Campeau tout ce qu'il me devoit ce 10 juin 1742, exceptez 100 ℔. pour des messes qu'il m'a fait dire

* j'ai preté au s[r] chapoton chirurgien de ce fort La somme de 100 ℔ en chats et pichoux qu'il me doit rendre au mois de may 1743 en semblable pelleterie au detroit ce 13 juin 1742

* courtois me doit 60 ℔:

* M[e] La foret me doit 31 Castor du restant de ce que je lui vendis L'an passé

* Ta¸echiaten m'a emprunté pour environ 15 castors de porcelaine tant noire que blanche: il me L'a doit rendre en nature ou me La payer en pelleterie

* Charles courtois me doit La somme de 40 ℔.

* Le s[r] bondi me doit La somme de 60 Liv 10 s.

* je dois à pierre valet un peigne 20 s . . . de plus 2 depouilles de viandes seches

* Destaillis me doit 4 messes

θ je dois à francois Campeau 500 grands cloux a 45 sols Le cent . . . je dois au meme 800 cloux à bardeaux à 10 ⌈sols le cent . . . de plus 200 cloux a bardeaux à 20 s. Le cent . . . de plus 4 ℔ de poudre 6 ℔., avec 300 grands cloux et 100 moyens

* 20 messes dites pour Le R[d]. P bon:

Paid to goyau[69] on my works The sum of 12 livres; also, to the same, 6 livres; also 3 livres; also 3 livres; also 3 livres in tobacco; also 5 drinks of brandy; also a minot of pease, 12 livres. *θ*

I have paid goyau for all The work that he has done for me, this 8th of june, 1742. *

I have received from charles Courtois all that he owed me, this 8th of june, 1742. *

I have lent to jean Cecile, my blacksmith, The sum of 100 livres, which he is to repay me in the month of may, 1743. *

I have received from jacques Campeau all that he owed, this 10th of june, 1742,—except 100 livres for masses that he has asked me to say.[70] *

I have lent to sieur chapoton, surgeon of this fort,[71] The sum of 100 livres in raccoon- and lynx-skins, which he is to repay me in the month of may, 1743, in similar peltries. At detroit, this 13th of june, 1742. *

Courtois owes me 60 livres. *

Madame La foret owes me 31 Castors [beaver-skins], the balance of what I sold to her last year. *

Ta¸echiaten borrowed from me about 15 castors' worth of porcelain beads, both black and white; he is to repay The same to me in kind, or in peltries. *

Charles courtois owes me The sum of 40 livres. *

Sieur bondi[72] owes me The sum of 60 Livres 10 sols. *

I owe pierre valet a comb, 20 sols; also 2 dry hides. *

Destaillis owes me for 4 masses. *

I owe francois Campeau 500 large nails, at 45 sols A hundred. I owe the same 800 shingle-nails, at 10 sols a hundred; also 200 shingle-nails, at 20 sols A hundred; also 4 livres of powder, 6 livres; and 300 large and 100 medium-sized nails. *θ*

* Saguïn me doit 10 Messes . . . caron 2 . . . Malet 1 . . . francois 2.

* je dois à meloche pour tous Les batimens qu'il m'a fait et qu'il doit me faire 3100 Livres

* je dois à janis pour La maçonne desdits batimens La somme de 600 ℔ . . . de plus au meme 10 ℔. pour La maison du fermier et pour L'etable . . . de plus au meme 100 ℔ pour petites reparations, et pour ce qu'il a fait pour Le forgeron. ce dernier article ne doit se payer qu'en 1744. . . . de plus 30 ℔. pour Les cloisons sur quoi je lui ai paié 48 ℔ en blé . . . de plus païé au meme 160 ℔ . . . de plus 100 ℔. qu'il accepte sur ce que Cecile me doit . . . de plus 227 ℔ . . . les 635 ℔ sont païés ainsi je ne dois plus rien à janis pour L'eglise et La maison . . . je lui dois encore pour La maison du fermier et autres ouvrages La somme de 200 ℔. moins 21 ℔ 15 s.; Laditte somme est payé

donné a L'esperance sur ses gages 100 ℔., je lui dois encore 34 ℔ 10 s . . . j'en dois à prisq 56 . . . Lesperance est fini de payé

Payé a meloche pour mes batimens 985 ℔., qu'il a pris de cuillerier qui me les devoit . . . 4 ℔ sur valet qui me les devoit . . . 101 ℔ en chats que je lui ai donné: somme totale donné audit 1090 ℔ . . . Le meme à reçu de Caron à ma decharge La somme de 300 ℔. total 1390 ℔ . . . de binau pour ma terre 1900 ℔. . . Ledit meloche est payé de tout ce que je lui devois, exceptez 90 ℔. que Mini ou binau Lui payera L'an prochain 1744, comme Ledit meloche L'a accepté . . . de plus au meme 10 mefses qu'il m'a commandées pour saguin

20 masses said for Reverend Father bon. *

Saguïn owes me for 10 Masses; caron, 2; Malet, 1; francois, 2. *

I owe meloche, for all The buildings that he has erected and is to erect for me, 3,100 Livres.[78] *

I owe janis, for The masonry of the said buildings, The sum of 600 livres; also, to the same, 10 livres, for The farmer's house and The stable; also, to the same, 100 livres for minor repairs, and for what he has done for The blacksmith. The latter item is to be paid only in 1744. Also 30 livres for The partitions, on which I have paid him 48 livres in wheat; also paid to the same, 160 livres; also 100 livres, which he accepts out of what Cecile owes me; also 227 livres. The 635 livres are paid; thus I owe nothing more to janis for The church and The house. I still owe him, for The farmer's house and other works, The sum of 200 livres, less 21 livres 15 sols; The said sum is paid. *

Gave L'esperance on his wages 100 livres; and I still owe him 34 livres 10 sols. I owe prisque 56. I have finished paying Lesperance.

Paid meloche for my buildings 985 livres, which he took from cuillerier who owed them to me; 4 livres from valet, who owed them to me; 101 livres in raccoon-skins, which I gave him,—the total amount given to him is 1,090 livres. The same received from Caron to my acquittance The sum of 300 livres; total, 1,390 livres; from binau, for my land, 1,900 livres. The said meloche is paid in full for all I owed him, except 90 livres which Mini or binau will pay Him next year, 1744, as The said meloche has accepted The same; also to the same 10 masses, which he asked me to say for saguin.

cette mission ne doit plus rien, excepté L'envoy des provisions que Le sieur de coüagne m'a envoiées cette annee 1743

j'ai preté a S. Martin Les 161 ℔. qui me revenoient de ses travaux de forge, pour Le roy, qui doivent etre payé à Montreal.

aujourdhui 2. de juillet 1743 est convenu Le S^r jean bapt goyau habitan[t] du poste du detroit de se transporter ici avec toute sa famille dans Le cours du mois sept: de la meme année pour y prendre La ferme de la mission des Peres de La comp: de jesus aux conditions suivantes

1° Lesdits peres cedent Laditte ferme audit goyau pour Le tems de 6. années; quoiqu'il ne se trouve pas bien des R^ds PP., ou Les R^ds PP de lui, chacun sera Libre de part et d'autre en s'avertissant mutuellement un an d'avance

2° Lesdits R^ds PP fourniront audit goyau la semence de tous Les grains qu'il semera sur Leur terre et partageront avec Lui, par egale portion, le provenu desdites semences, sans qu'il soit Libre audit goyau de semer pour Lui ou pour Les siens, quoiq: ce soit sur laditte terre, sans en partager avec eux Ledit provenu, a moin[s] que ce ne fut du bled d inde qu'il voulut semer pour ses usages; et pour que les R^ds peres n'en manquent pas, il leur Labourera tous les ans 2 arpens de terre ou ils en puissent semer pour eux seuls

3° il sera fait inventoire des ustencilles et harnois de chariage et Labourage que Lesdits R^ds PP Livreront audit goyau pour qu'il rende Le tout au meme etat et teneur qu'il L'aura pris

This mission owes nothing else, except for The conveyance of the provisions which sieur de couagne sent me this year, 1743.

I lent St. Martin[74] The 161 livres coming to me from his work in the forge for Le roy, which sum is to be paid in Montreal.

On this day, the 2nd of july, 1743, Sieur jean baptiste goyau, a habitant at the post of detroit, agreed to come here with his family in The course of the month of september of the same year, to take charge of The farm belonging to the mission of the Fathers of The society of jesus, on the following conditions:

1st. The said fathers lease The said farm to the said goyau for The term of 6 years; but should he not be satisfied with the Reverend Fathers, or The Reverend Fathers with him, either party shall be Free to terminate the engagement by giving notice to the other, one year in advance.

2nd. The said Reverend Fathers shall supply the said goyau with seed for all The grain that he will sow on Their farm; and they shall share with Him, in equal portions, the produce of such seed; and the said goyau shall not be at Liberty to sow, for Himself or His family, anything on the said farm without sharing The produce with them, except as regards such indian corn as he may wish to plant for his own use. And, in order that the Reverend fathers may not lack corn, he shall every year Plow 2 arpents of land, on which they may plant some for their sole use.

3rd. An inventory shall be made of all the implements and of cart and Plow harness, which The said Reverend Fathers shall Hand over to the said goyau,

4° pour ce qui est des animaux il sera tenu d'en rendre à La fin de sa ferme Le meme nombre en meme qualité qu'il les aura reçus, ou pourra recevoir dans La suite avec La moitie du provenu desdits animaux

5° il fera un parque commode pour La garde et pature desdits animaux, et entretiendra avec soin La palissade de la terre qui Lui sera livrée et La Laissera en bon etat a La fin de sa ferme

6° Lesdits R^ds^ PP. consentent que Ledit goyau puissent se servir de Leurs animaux pour chariage et Labourage tant pour françois que pour sauvages. Le tout à condition qu'il Leur charira tous Les hivers tant pour Leur chauffage que pour Leur part des fourneaux de Leur forgeron, 40 Cordes de bois; et meme sera obligé Le dit goyau de preter Lesdits animaux auxdits R^ds^. PP pour trainage ou chariage quand ils en auront besoin.

j'ai Livré a goyau en entrant dans cette ferme de L'île aux bois blancs: 6 mnots et demi de pois pour semer; 5 minots d'avoine pour meme usage, avec 14 minots et demi de bléd froment pour semer, Lesquels semences il rendra en quittant La ferme . . . de plus j'ai Livré au meme un Charruë garnie avec ses ruelles, toute neuve, une charette avec des Rouës presq: neuve; une traine neuve; 2 bœufs illinois avec une vache de meme espece; 2. juments coutants chacune 80 ℔., Le tout coutant 400 ℔. de plus 2. vaches du païs avec une taure d'un an.

Pour remplacer Les 3 vaches qi sont mortes, ou ont ete tuées entre Les mains de goyau, je [lui] a[i] Livré 2 genisses illinoises d'ont L'une ma couté

in order that he may return Them in the same state and condition as that in which he took Them.

4th. As regards the animals, he shall be bound to give back at The end of his lease The same number, and in the same condition, as he received, or may Hereafter receive, together with one-half the produce of such animals.

5th. He shall make a suitable enclosure for keeping and pasturing the said animals, and shall carefully keep in order The fences on the land handed over to Him, Which he shall Leave in good condition at The end of his lease.

6th. The said Reverend Fathers consent that The said goyau may use Their animals for carting and Plowing, both for the french and for the savages; The whole on condition that he shall haul 40 Cords of wood for Them Every winter, for Their fuel and for Their share of Their blacksmith's furnaces; and The said goyau shall also be obliged to lend The animals to the said Reverend Fathers for hauling or carting, whenever they need the same.

I Delivered to goyau on his entering upon the farm of île aux bois blancs: 6 minots and a half of pease, for seed; 5 minots of oats for the same purpose, and 14 minots and a half of wheat, for seed,— Which seed he shall return when he leaves The farm. I also Gave him a Plow complete, with its wheels, quite new; a cart, with almost new Wheels; a new sled; 2 illinois oxen, with a cow of the same breed; 2 mares worth 80 livres each,— The whole costing 400 livres. Also 2 cows bred in the country and a yearling heifer.

To replace The 3 cows that died or were killed

40 ℔. et L'autre 75; je lui ai aussi Livré une taure illinoise que j'ai changé pour une vache anoliere

Me goyau à commencé a blanchir et à boulanger pour cette mission a La St michel 1743 pour La somme de 100 ℔. chaq: année

Me goyau a reçu une chemise 3 ℔ 10 s . . . une pinte d d v (d'eau de vie). 3 ℔ . . . une P. d. d. v. 3 ℔ . . . une P. d. d. v 3 ℔. 3 ℔ . . . une paire de mitasse de molleton . . . une paire de mitasse de molleton., une P. d. d. v. . . . 2 mnots de pois 18 ℔. . . 6 couvertes 54 ℔ . . . une paire de mitasse, 3 ℔ . . . Me goyau est finie de payer pour La 1ere annee

Preté à mallet 3 pintes d'eau de vie . . . 3 ℔. de poudre . . . 5 liv: de plomb . . . 1 couverte bleue . . . 3 grandes chemises . . . 3 petites chemises (P degonor)

Reçu de Mallet 6 chevreuils . . . 16 d'indes . . . 6 outardes . . . 1 cigne . . . 8 canards . . . 1 fesse d'ours . . . 5 ou 6 perdrix . . . 2 petits castors & (P degonor)

2DE ANNÉE DEPUIS LA S MICHEL 1744, JUSQU'A LA S MICHEL 1745.

donné a La goyau sur Les 100 ℔.; 45 ℔. en peau de cerf; 40 ℔ moins 5 s en castor 4 ℔. de poudre 10 ℔ . . . Me goyau est finie de payer pour La 2de année

3E ANNÉE DEPUIS LA S MICHEL. 1745, JUSQU'A LA S MICHEL 1746

Meloche à fourni et employé 300 planches pour couvrir ma maison et mon eglise à 45 ℔. le cent, toutes employées: sur quoi il a reçu 90 ℔ ce 10 juillet 1744 . . . j'ai preté au meme meloche 400 grands

while in goyau's hands, I Gave him 2 illinois heifers,—one of which cost me 40 livres, and The other 75. I also Gave him an illinois heifer, which I exchanged for a cow that had not calved that year.

Madame goyau began to do the laundry-work and baking for this mission, on St. michael's day, 1743, for The sum of 100 livres per annum.

Madame goyau has received a shirt, 3 livres 10 sols; a quart of brandy, 3 livres; a Quart of brandy, 3 livres; a Quart of brandy, 3 livres; a pair of mitasses, made of molleton; a pair of mitasses made of molleton; a Quart of brandy; 2 minots of pease, 18 livres; 6 blankets, 54 livres; a pair of mitasses, 3 livres. Madame goyau is paid in full for The 1st year.

Lent mallet 3 quarts of brandy; 3 livres of powder; 5 livres of shot; 1 blue blanket; 3 large shirts; 3 small shirts (Father degonor).

Received from Mallet 6 deer; 16 turkeys; 6 bustards; 1 swan; 8 ducks; 1 bear's ham; 5 or 6 partridges; 2 small beavers, etc. (Father degonor).

2ND YEAR, FROM ST. MICHAEL'S DAY, 1744, TO ST. MICHAEL'S DAY, 1745.

Gave goyau's Wife, on The 100 livres: 45 livres in deerskins; 40 livres less 5 sols in castors; 4 livres of powder, 10 livres. Madame goyau is paid in full for The 2nd year.

3RD YEAR, FROM ST. MICHAEL'S DAY, 1745, TO ST. MICHAEL'S DAY, 1746.

Meloche supplied and used 300 boards for roofing my house and my church, at 45 livres a hundred, all being used; for these he has received 90 livres, this 10th of july, 1744. I lent to the same meloche 400

cloux et 200 moyen qu'il me rendra au besoin . . . je Lui ai fait Livrer par Mr S. pierre La somme de 128 liv: à compter pour La fourniture et employ des planches qu'il a fournies et employées, et qu'il doit fournir et employer jusqu'a ce que ma maison et eglise soient entierement recouvertes

j'ai donné a goyau 45 ℔. d'avance pour le blanchissage et façon du pain de L'annee 1745

j'ai cedé a charles courtois pour 40 ℔. de Lard; et pour 40 ℔ d. d. v. (d'eau de vie) . . . Le meme me doit *L'argent de* 4 ℔ de peau que je Lui ai fait Livrer par caron . . . de plus L'argent de 2. messes que fr: campeau m'a commandées . . . de plus 500 ℔ . . . de plus 3 ℔.

Phili me doit 4 ℔. pour des messes . . . janis 10 messes . . . gambille 2 messes

Caron me doit L'argent de 2. castors de porcelaine qu'il a vendu 7 ℔.

j'ai vendu à Mr de Longueuil pour Le Roy 500 grains de porcelaine noire, qu'il me doit payer ici en menues pelleteries

Le P bon m'a commandé 30 messes

je dois un service a La fille d'anne pour Le printems

10 Messes pour janis . . . 12 pour La fleur son associé . . . 6 pour Me Chapoton

fourni a L'esperance, mon engagé une paire de mitasse de moleton sur ses gages . . . fourni au meme une paire de mitasse sur ses gages . . . payé au meme 142 ℔ sur ce que me devoit charles courtois

Le 9 fev: 12 Messes commencees: 6 pour chapoton., 3 pour La belle-perche; 3 pour La S aubin

j'ai payé a caron 120 ℔. qu'il avoit avancées a

large and 200 medium-sized nails, which he will return when I require them. I had The sum of 128 livres Paid to Him by Monsieur St. pierre, on account of The supply and use of the boards that he has furnished and used, and which he is to supply and use, until my house and church are completely roofed.

I gave goyau an advance of 45 livres on the washing and baking for The year 1745.

I let charles courtois have 40 livres' worth of Pork, and 40 livres' worth of brandy. The same owes me *The money for* 4 livres of hide, which caron Delivered to Him for me; also The money for 2 masses, which françois campeau asked me to say; also 500 livres; also 3 livres.

Phili owes me 4 livres for masses; janis, 10 masses; gambille, 2 masses.

Caron owes me The money for 2 castors' worth of porcelain beads, which he sold for 7 livres.

I sold to Monsieur de Longueuil[75] for Le Roy 500 black porcelain beads, which he is to repay me here in small furs.

Father bon asked me to say 30 masses.

I owe a service to anne's daughter for The spring.

10 Masses for janis; 12 for La fleur, his partner; 6 for Madame Chapoton.

Furnished to L'esperance, my engagé, a pair of mitasses made of molleton, on account of his wages; furnished to the same a pair of mitasses, on account of his wages; paid the same 142 livres, out of what charles courtois owed me.

The 9th of february: 12 Masses begun: 6 for chapoton, 3 for belle-perche's Wife; 3 for St. aubin's Wife.

I paid caron 120 livres, which he had advanced to

antoine mallet pour La maison qu'il m'a vendu . . . de plus payé au même 60 ℔. qu'il avoit payé pour moy aux deux françois qi ont conduit de niagara Le P. Potier—

envoiees à caron 46 branches de porcelaine

Me L'œil eraillé mantelet 3 . . . rassade 4 c j . . . rouge (vermillon) 4 c . . . chaussante 6 . . . ch (chemises) 4 Le roy 55.

j'ai payé a janis 75 ℔. pour Les 2. cheminees de pierre qu'il m'a faites . . . je lui ai donné a prendre Le reste de son payement sur le P. bon: qui me doit 50 ℔ et sur Mr de Longueuil qui me doit 25 ℔.

j'ai fait preter par L esperance a baptiste piponnette 21 liv: de peau de chevreuil qui doivent Lui etre rendues en menues pelleteries . . . j'ai preté au meme piponnet un peau d'ours

Le 21 de 7bre j'ai commencé 18 messes

Janis me doit 35 ℔. pour une couverte que je lui ai vendu

donné à goyau pour blanchisage et boulengeage depuis L'an 1745 commençant a la S michel et finissant au meme tems de 1746, 8 ℔ | 8 ℔ |

donné a L'esperance Sur ses gages de 1746, 61 ℔ 10 s

j'ai envoié au sr René de couagne marchand à Montreal ce 20 juillet, 600 chats, 300 par Le Sr bondi et 300 par Le Sr Moizon . . . de plus 57 loutres et 17. pichoux ou renards par Le nommé detaillis, canoteur de Mr charly: Les 5 paquets sont couverts de 9 grands Castors, et d'une peau rare de chevreux: Les Castors pesent 17 ℔.—ce 16 aout 1745

Me Marsac m'a commandé 30 messes . . . destaillis 4 . . . belleperche 3 . . . Me godet 10

antoine mallet for The house he sold me. Also paid to the same 60 livres, which he had paid for me to the two frenchmen who brought Father Potier from niagara.

Sent 46 branches of porcelain to caron.

Madame L'œil eraillé, a cloak, 3; glass beads, 4 c j; rouge (vermilion), 4 c; slippers, 6; shirts, 4; Le roy, 55.

I paid janis 75 livres for The 2 stone chimneys which he made for me. For The remainder of his payment I gave him orders on Father bon, who owes me 50 livres; and on Monsieur de Longueuil, who owes me 25 livres.

Through L'esperance I loaned to baptiste piponnette 21 livres of deerskins, which are to be returned to Him in small skins. I lent a bearskin to the same piponnet.

On the 21st of September, I began 18 masses.

Janis owes me 35 livres, for a blanket that I sold him.

Gave goyau 8 livres for washing and baking from The year 1745, beginning on St. michael's day, and ending on the same date in 1746. | 8 livres. |

Gave L'esperance 61 livres 10 sols On his wages for 1746.

I sent to sieur René de couagne, merchant, at Montreal, on this 20th day of july, 600 raccoon-skins: 300 by Sieur bondi, and 300 by Sieur Moizon; also 57 otter-, and 17 lynx- or foxskins by One detaillis, Monsieur charly's canoeman. The 5 packages are covered with 9 large Castors and a rare deerskin; The Castors weigh 17 livres. This 16th of august, 1745.

Madame Marsac asked me to say 30 masses; destaillis, 4; belleperche, 3; Madame godet, 10.

Cecile m'a fait une pioche; Me S. martin m'en a fourni le fer, qi est 5 liv

donné a vendre à Me S. martin 4 douzaines, moins 2 couteaux siamois, avec 2 douzaines de couteaux boucherons

j'ai donné 40 branches de porcelaine a me vendre a la gambille, et 20 à caron . . . de plus donné a vendre a La gambille 3 grandes couvertes de drap, dont une est garnie et de demi ecarlate . . . de plus au meme 8 paires de mitasses . . . de plus au meme *8 paires de mitasses* 13 chemises grandes, moyennes, petites . . . enfin au meme 7 demi-livres de vermillon

je dois à caron 9 ℔ pour du petun, pour Le frere La tour . . . de plus au meme 4 ℔. pour des rabioles . . . il me doit 11 messes, et 5 livres . . . de plus 3 Messes à Caron

9 messes pour Me gaudet

Caron doit 127 ℔. 10 s. à cette mission, 15 ℔. a deduire . . . il doit de plus 3 chemises de fem: . . . 2 chemises de fem:, un quarteron de vermillon, rassade, une chemise d'enfant . . . courtois Lui doit aussi 42 ℔ . . . recu dudit 9 ℔. a deduire sur Les 42 . . . j'ai preté au meme une Livre de vermillon

\+ Ta,echiaten doit encore sur La maison 36 castors: il en à payé 74

j'ai fini de payer Me goyau pour mon blanchissage et boulangeage jusqu'a La St michel 1746

L'esperance est fini de payer pour Les gages jusqu'a La N. Dame d'aout 1746, en prennant 42 ℔. que La gambille me doit

\+ j'ai reçu de Me S Martin a La decharge de charles courtois 44 ℔. sur 144 qu'il me devoit pour 18 minots

Cecile made me a mattock; Madame St. martin supplied to me the iron for it, which is worth 5 livres.

Gave Madame St. martin 4 dozen, less 2, of siamese knives, with 2 dozen of woodcutter's knives, to sell.

I gave to gambille's wife 40 branches of porcelain, to sell for me, and 20 to caron. I also gave gambille's Wife, to sell, 3 large cloth blankets, one of which is trimmed and half scarlet; also, to the same, 8 pairs of mitasses; also, to the same, *8 pairs of mitasses*, 13 shirts, large, medium-sized, and small; finally, to the same, 7 half-livres of vermilion.

I owe caron 9 livres, for tobacco for brother La tour; also, to the same, 4 livres for turnips. He owes me 11 masses and 5 livres; also 3 Masses to Caron.

9 masses for Madame gaudet.

Caron owes 127 livres 10 sols to this mission, 15 livres to be deducted. He also owes for 3 women's chemises; 2 women's chemises; a quarter of a livre of vermilion, glass beads, a child's chemise. Courtois also owes It 42 livres. Received from the same 9 livres, to be deducted from The 42. I have lent the same one Livre of vermilion.

Ta,echiaten still owes on The house 36 castors; he paid 74. +

I have paid Madame goyau in full for my washing and baking up to St. michael's day, 1746.

L'esperance is paid in full for wages to the feast of Our Lady in august, 1746, taking 42 livres that gambille's Wife owes me.

I have received from Madame St. Martin, on behalf of charles courtois, 44 livres out of the 144 which he owed me for 18 minots of wheat. The said courtois has still 100 livres to pay, besides the 42 he has to pay to L'esperance. Madame St. martin has undertaken +

de bled froment. — reste Ledit courtois 100 ℔ a payer, sans parler des 42 qu'il doit payer a L'esperance: M^e S martin s'est engagé de payer Les 100 ℔. que courtois doit à cette mission

\+ Caron doit à cette mission 100 pistoles pour La maison et terre qu'elle possedoit à L'ancien village, payable au mois de May 1747

\+ goyau doit 80 ℔ à La mission pour une vache de La ferme, dont M^r Le commandant à fait festin au sauvages

fin Des comptes du P. de La Richardie

CONTINUATION DU LIVRE DE COMPTE DE LA MISSION DES HURONS DE L'ÎLE AUX BOIS BLANCS DEPUIS LE 30 JUILLET 1746, JOUR DU DEPART DU P. DE LA RICHARDIE

[θ] je dois 24 ℔ 10 s à thomas courtois pour une scie et 2. haches

[θ] je dois 40 sols a jacques godet pour 200 de broquettes

[θ] je dois 30 sols à chêne pour 100 cloux a bardeaux

[θ] Le P. bon: me doit 20 sols sur 25 ℔ 10 s. qu'il a reçu de caron pour payer hyacinthe Reaume

Caron me doit 30 s. pour de La porcelaine qu'il m'a vendu . . . item 500 cloux 400 grands et 100 petits

[θ] je dois 12 ℔. a dubois pour une paire de souliers

[θ] je dois 12 ℔. à mallet pour une paire de souliers

[θ] je dois 12 fr à claude Campeau pour La mouture de 6 minots de blé

[θ] je dois 60 cloux au P bon:

[θ] gervais me doit 13 ℔. 10 s pour 6. minots d'avoine à 45 s. Le minot

to pay The 100 livres that courtois owes to this mission.

Caron owes this mission 100 pistoles for The house and land which it owned in The old village,[76] payable in the month of May, 1747. +

Goyau owes 80 livres to The mission for a cow belonging to The farm, with which Monsieur The commandant gave a feast to the savages. +

End of Father de La Richardie's accounts.

CONTINUATION OF THE BOOK OF ACCOUNTS OF THE HURON MISSION ON ÎLE AUX BOIS BLANCS FROM THE 30TH OF JULY, 1746, THE DATE OF FATHER DE LA RICHARDIE'S DEPARTURE.

I owe 24 livres 10 sols to thomas courtois for a saw and 2 axes. [θ]

I owe 40 sols to jacques godet for 200 tacks. [θ]

I owe 30 sols to chêne for 100 shingle-nails. [θ]

Father bon owes me 20 sols, out of 25 livres 10 sols that he had received from caron to pay hyacinthe Reaume.[77] [θ]

Caron owes me 30 sols, for porcelain that he sold for me; *item*, 500 nails — 400 large, and 100 small.

I owe 12 livres to dubois for a pair of shoes. [θ]

I owe 12 livres to mallet for a pair of shoes. [θ]

I owe 12 francs to claude Campeau, for grinding 6 minots of wheat. [θ]

I owe 60 nails to Father bon. [θ]

Gervais owes me 13 livres 10 sols, for 6 minots of oats, at 45 sols A minot. [θ]

INSTRUCTIONS OF FATHER LA RICHARDIE.

The brother proclaims everywhere that he is to be The master. Church of stone, of The same width as

JNSTRUCTIONS DU P. LA R[I]CHARDIE

Le frere prône par tout qi va etre Le maitre — Eglise de pierre de La largeur de L'ancienne, mais allongée de 16 pies . . . * Sacristie de 15 pies en quarré, de charpente . . . * *100 pistoles a Meloche* allonger La grange de 20 pies . . . * nouveau refectoir et chambre domestiq a coté du vieux refectoir . . . * aggrandir La cuisine, en prennant une partie du vieux refectoir . . . * les bois de L'egl[ise] serviront a L'aggrandifsement de La grange, du refectoir & . . . * 100 pistoles a meloc[he] pour La charpente de L'eglise du refectoir et du reste . . . * 12 francs à janis par toise (La toise est de 6 pies en quarré) a condition que Le mortier sera bien conditionné (liser La maison rustiq: du P bon) . . . * 20 sols a janis, par pied, pour ce qu'il faudra de pierre taillée (il en demande 30) . . . * un clocher com: celui du fort . . . * [*blank space in MS.*]

* La forge . . . 1° La mission fournit tout L'acier . . . Le fer a moitie fil d'arch[et] . . . somm[es] obliges a faire faire La moitie du bois du fourneau (6 cordes) . . . a le construire et a Le terer (detruire) (et non a veiller). . . Le forgeron est obligé de faire touts les ouvrages de forge dont La maison à besoi[n . . .] La maison partage avec Le forgeron sur tout Le provenant de la forge . . . (Nota tout le fer pour la mifsion La mifsion le donne) * La maison, champs & appartientien a la mifsion. . .

* La ferme . . . 1. tout ce qi vient sur notre terre se partage egalement av[ec] Le fermier. . . Le proven*ant*[û] des animaux se partage aufsi egalement . . . sur le travail des animaux il doit nous preter ceux dont nous aurons besoin, except[é] 40

The old one, but 16 feet longer; * a frame Sacristy, 15 feet square. * *100 pistoles to Meloche*, to lengthen The barn 20 feet. * New refectory, and domestics' room beside the old refectory. * Enlarge The kitchen, by taking a portion of the former refectory. * The lumber from The church will be used for enlarging The barn, refectory, etc. * 100 pistoles to meloche, for The framework of The church, refectory, etc. * 12 francs to janis per toise (The toise is 6 feet square), on condition that The mortar shall be well made (read *La maison rustique*, belonging to Father bon). * 20 sols to janis, per foot, for the cut stone required (he asks 30). * A belfry like that of the fort. * [*blank space in MS*].

The forge. 1st. The mission supplies all The * steel; one-half The iron; and small wire. We are obliged to provide one-half the firewood for the furnace (6 cords); to build and pull It down (and not to watch it). The blacksmith is obliged to do all the blacksmith's work needed by The residence. The house shares with The blacksmith everything derived from the forge. (*Nota:* The mission provides all the iron for the mission.) * The house, fields, etc., shall belong to the mission.

The farm. 1st. Everything that grows on our * farm is shared equally with The farmer. The produce of the animals is also shared equally— as for the work of the animals, he is to lend us those we may need, except that he Himself has to haul 40 cords of wood for us. (Whoever shall become farmer shall have to haul 50;) (in addition, he who shall become farmer shall be obliged to give the mission 200 Livres of bear's grease and tallow.) When the present farmer came, he was given 5 cows

cordes de bois qi doit nous charier Lui meme (qiconq: deviendra fermier il faudra qu'il en charie 50) (outre cela celui qi viendra fermier sera oblig[é] de donner a la miſsion 200 Liv: tant d'huilles d'ours que de suif . . . quand celui qi est entré, on lui donné 5 vaches et une Taure, une paire de bœufs ilino[is] avec 2 juments. . . Moyennant 100 francs qu'on Lui paye il est obligé de nous boulanger et de nous blanchir. . . La miſsion Lui a fourni une charrue Complette avec ses ferremens, une vielle charrettes, avec des roues nouves avec Les Colliers et harnois — doit rendre Le tout en son entier a sa sortie . . . sur 45 poules qu'on Lui a livré il doit donner 45 poulets bons a manger avec 45 douzaines d'œufs. . . * Le fermier doit entretenir de pieux le clos et Le laiſser a sa sortie tel qu'il l'aura trouvé. . . des 1^eres 6 vaches qu'on lui a donné, il y a une de mangé par Les chiens de takiet qui coutoit 60 L. paiés en chat, Dont on la paye 45 liv en peau de Cerf . . . une taure a perie dans L'ile en tombant d'un ecors. . . La 3^e est morte de maladie — une 4^e qu'on a vendu et changé pour La blanche ilinoise — les autres jeunes vaches ilinoises ont eté achetées et payees par la miſsion L'une 75 liv et L'autre 40 — la vache dite La Commandante a été vendue 88. L. par goio a M^r Le Commandant c'est audit goio à la remplacer, elle coutoit 100 Liv a La miſsion

1747.

goio a reçu un billet de 90 ℔ païable à Monreal — pour La Commandante . . . reste a Lui payer une pistole pour Le blanchiſsage et boulengage

Major et dos blan nous appartiennent en propre

and one Heifer, a pair of ilinois oxen, with 2 mares. In consideration of 100 francs paid to Him, he is obliged to bake for us and wash our linen. The mission supplied Him with a Complete plow, with its iron fixtures, an old cart with new wheels, and Collars and harness. He is to give back Everything complete when he leaves. Of 45 hens given Him, he is to give back 45 fowl good to eat, and 45 dozen of eggs. * The farmer must keep the field fenced in, and on his departure leave It in the same order as that in which he found it. Of the 1st 6 cows given him, one was eaten by takiet's dogs, which cost 60 Livres, paid for in raccoon-skins, of Which 45 livres were paid in Deerskins. A heifer perished on The island, by falling from the rocks; the 3rd died of sickness; a 4th was sold, and exchanged for the ilinois cow La blanche. The other young ilinois cows were bought and paid for by the mission — One cost 75 livres, and The other 40. The cow called La Commandante was sold for 88 Livres by goio [Goyau] to Monsieur The Commandant. The said goio has to replace her; she cost The mission 100 Livres.

1747.

Goio received a note for 90 livres, payable at Monreal, for La Commandante. There remains to be paid Him one pistole for washing and baking.

Major and dos blanc ["white back"] belong to us altogether. La noire also belongs to us. He had La blanche at 2 years; she had not calved that year. La deruisseau and La niagara were given as original stock, at the age of 5 weeks. 2 calves to be shared; Maurice and taupin, draught-oxen, to be shared; 2 head of young cattle to be shared. * Souris

. . . La noir est aussi a nous . . . il a eu La blanche a 2 ans anneliere . . . La deruisseau et La niagara ont eté donné soûches a 5 semaines . . . 2 veaux à partager . . . Maurice et taupin, bœufs tirants, à partager . . . 2 taurailles à partager . . . * Souris, jument à nous . . . berlingan et La pouliche a partager . . . * 45. poules de souches a rendre

* Chez gaudet et gervais 20 poules 3 chaudieres . . . dont 2 grande et une moyenne 6. assiettes de fayance . . . 3 tasses . . . sucriere . . . 8 à 10 bouteilles . . . 5. flaccons à confitures . . . 2. pots detaim . . . 2. grands bassins d'etaim . . . 1 saliere d'etaim . . . Moulin à caffet . . . * 16 minots dont 6. dans des poches, lavès; et 10 en tas . . . * 6 minots au moulin . . . * 13 minots chez gervais . . . * Le blé dinde est a partager avec L'esperance, apres que j'en aurai 8 tresses qi sont du jardin . . . on Lui a rendu 15 minots qu'il nous avoit preté

* chez M^r de Longueuil. pendule . . . cloche . . . vitres . . . cassetete . . . aviron

Païé a &

16 fr. à Cecile pour mouture de blé

16 fr: à claude campeau pour mouture de blé

[. .]9 fr: à dubois pour une paire de souliers . . . Le resemelage et racommodage d'une paire de lunettes

[. .] ℔ 5 sols à courtois de reste: et 12 ℔ qu'il païera à desermons

40 sols a goudet pour 200 de broquettes.

30 sols à chêne pour 100 cloux a bardeaux.

4 fr a la pilette pour moulage

[. .]2. ecu a janis pour des planches

[" Mouse "], the mare, belongs to us; berlingan and The filly are to be shared. *45 hens originally given, to be returned.

* With gaudet and gervais: 20 fowl. 3 kettles,—2 large and one of medium size; 6 earthen plates, 3 cups, a sugar-bowl, 8 or 10 bottles, 5 preserve jars, and 2 pewter jugs. 2 large pewter basins, 1 pewter salt-cellar, and a coffee-Mill. *16 minots, of which 6 are in bags, and washed, and 10 in heaps; *6 minots at the mill; * and 13 minots at gervais's house. * The indian corn is to be shared with L'esperance, after I have taken 8 bunches which come from the garden. We have returned Him 15 minots that he had lent to us.

* At Monsieur de Longueuil's: a clock, a bell, panes of glass, a war-club, and a paddle.

Paid to, etc.

16 francs to Cecile for grinding corn.

16 francs to claude campeau for grinding corn.

[. .]9 francs to dubois for a pair of shoes; resoling and mending a pair of slippers.

[. .] livres 5 sols over, belonging to courtois; and 12 livres that he will pay to desermons.

40 sols to goudet, for 200 tacks.

30 sols to chêne, for 100 shingle-nails.

4 francs to pilette's wife, for grinding.

[. .]2 écus to janis, for boards.

1 écu to parent for carting indian corn from The waterside to the poultry-yard.

[. .] 2 écus to courville, for 2 deerskins Delivered to the brother. * Paid by Father bon.

[. .] livres 4 sols to St. Sauveur, for bolting 14 minots of flour, at 4 sols a minot.

1. ecu à parent pour avoir charié le ble d'inde du bord de L'eau au poulalier

[. .]2. ecus a courville, pour 2. depouilles de chevreux Livrees au frere * solvit P. bon

[. .] ℔ 4 sols à St Sauveur pour Le blutage de 14 minots de farine à 4 sols par minot

[. .]8 fr. a hyacinthe Reaume 14 pour Le lambrissage a poulalier . . . et 4 pour je ne sçais quel bois il [d]it avoir preté pour achever Le poulalier &

[. .]o fr a carignan pour un pot de vin

Total 119 ℔ 10 sols

Reçu de &

gervais 13 ℔ 10 sols pour 6 Minots d'avoine a 45 sols Le minot

11 fr de La gervais pour 11 messes (dedi)

6. fr de champagne pour 6 mefses

10 fr de janis pour 10 Mefses (dedi)

5. fr de La gaudet 5 messes (dedi)

16. fr de beaubien pour 16 mefses

3. fr de La belle perche pour 3. mefses

1. fr de la Campeau pour une mefse

Total 65. francs

je dois

[θ] 74 Liv: et demi de farine prete par cuillerier

10 Liv: de farine preté par La Caron

50 Liv: de farine, à courtois et La façon du biscuit

80 cloux à Couvrir au pere bon.

2 liv 2. sols a la caron pour 62 brasses de babiche

[θ] 3 ℔ 6 sols et demi a pillette pour 9 liv et demi de bœuf Paié a bino fils

[θ] 2. petits flaccons d'eau de vie empruntés de Cap.

[1]8 francs to hyacinthe Reaume — 14 for clapboarding the poultry-house, and 4 for I know not what lumber that he says he lent to complete The poultry-house, etc.

[. .]o francs to carignan, for a pot of wine.

Total, 119 livres 10 sols.

Received from, etc.

Gervais, 13 livres 10 sols, for 6 Minots of oats, at 45 sols A minot.

11 francs from gervais's Wife, for 11 masses (*dedi* ["I have given them"]).

6 francs from champagne, for 6 masses.

10 francs from janis, for 10 Masses *(dedi)*.

5 francs from gaudet's Wife, for 5 masses *(dedi)*.

16 francs from beaubien,[78] for 16 masses.

3 francs from belle perche's Wife, for 3 masses.

1 franc from Campeau's wife, for one mass.

Total, 65 francs.

I owe:

74 Livres and a half of flour, lent by cuillerier. [0]

10 Livres of flour, lent by Caron's Wife.

50 Livres of flour, to courtois, and The making of biscuits.

80 Roofing-nails, to father bon.

2 livres 2 sols to caron's wife, for 62 brasses of deerskin thongs.

3 livres 6 sols and a half to pillette for 9 livres and a half of beef. Paid to bino [Bineau], *fils*. [0]

2 small flasks of brandy, borrowed from Captain Campeau, about The 6th of july. He sold it at 12 francs A pot. [0]

2 small flasks of brandy, borrowed from campeau on The 17th of july. [0]

Campeau vers Le 6 juillet . . . La vendoit 12 fr Le pot

[θ] 2 petits flaccons d'eau de vie empruntés de campeau Le 17. juillet.

[θ] 148 ℔ 10 sols a L'esperance (à prendre sur La caron)

10 Liv ou une pistole à goyau pour blanchifsage et boulengeage

pour Le blutage de 6 minots

[θ] 3 ℔ 15 sols a deslille pour La moitie d'un quartier de veau (22 juillet 1747) solvit P bon:

3 flaccons d'eau de vie empruntés de M. Le comm:

blutage de 2 minots

12 fr: à dubois pour une paire de souliers

83 Liv: de farine empruntees du P. bon pour le festin de Marie

blutage de 2 minots

[. .] Liv de viandes *de* [à] La delîle a 7. sols

[θ] [. .] Liv de poivre au P bon 5 ℔.

on me doit

La caron 100 pistoles pour L'achat d'une terre &

La caron 30 sols pour de La porcelaine vendu

La caron 500 cloux; 400 grands et 100 petits

goïau 135 ℔ pour 27. minots de bléd a 100 sols

La S[t] Martin 100 ℔. a la decharge de courtois

56 planches pretées a deruisseau

4 minots de blé donnés a la s martin pour 2 paires de bas &

200 cloux à Couvrir pretés a M[r] Le commandant (poudrux)

100 petits cloux pretés a M[r] de longueuil (clocher)

480 grands cloux pretés au pere bon

5 Planches pretees au P bon

148 livres 10 sols to L'esperance (to be paid by caron's Wife). [θ]

10 Livres, or one pistole, to goyau, for washing and baking.

For bolting 6 minots.

3 livres 15 sols to deslille for half a quarter of veal (july 22, 1747). Father bon paid it. [θ]

3 flasks of brandy, borrowed from Monsieur The commandant.

bolting of 2 minots.

12 francs to dubois, for a pair of shoes.

83 Livres of flour, borrowed from Father bon for the feast of Mary.

bolting of 2 minots.

[. .] Livres of meat, *from* [to] delîle's Wife, at 7 sols.

[. .] Livres of pepper, to Father bon, 5 livres. [θ]

There is due to me:

Caron's wife, 100 pistoles for The purchase of a farm, etc.

Caron's wife, 30 sols for porcelain beads sold.

Caron's wife, 500 nails—400 large, and 100 small.

Goiau, 135 livres, for 27 minots of wheat, at 100 sols.

St. Martin's wife, 100 livres in discharge of courtois's debt.

56 boards, lent to deruisseau.

4 minots of wheat, given to st. martin's wife for 2 pairs of stockings, etc.

200 Roofing-nails, lent to Monsieur The commandant (poudrux).

100 small nails, lent to Monsieur de longueuil (belfry).

1747

Le 24 sept: . . . 10 Minots de blé d'inde Livré à M^r de La Perade: point de prix fait . . . il se vendoit une pistole . . . * ce qui fait 100 francs

Le 30 sept: vendu au s^r Bart armurier . . . 1° trois paquets de Limes a 6 francs Le paquet . . . 2°. treize Limes à 10 sols L'une portant L'autre: 1 Lime à couteau: 5 Limes à Potences (quarrees): 7. queues de rat . . . 3° une Lime à refendre (elle ne Lime que des 2. bords) vingt sols . . . 4° une Lime platte à trente sols . . . 5°. trois quarts de boura (borax) sur Le pie d'une pistole La livre (7 ℔ 10 s.) . . . 6° une Livre et un quart tant de fil de fer que de fil d'alton soit gros soit petit sur Le pie de 4 ff La Livre (5 ff) * Total 39 ℔ 10 s

Prejean me demande Le payement du port de 100 ℔., à 10 ecus Le cent

je dois à s^t andré 20 sols pour un cent de broquettes

480 large nails, lent to father bon.
5 Boards, lent to Father bon.

1747.

The 24th of september: 10 Minots of indian corn, Delivered to Monsieur de La Perade; no price fixed; it was selling at one pistole—*which makes 100 francs.

The 30th of september: sold to sieur Bart, armorer: 1st, three packets of Files, at 6 francs A packet. 2nd, thirteen Files, at 10 sols on The average; 1 knife-File; 5 (square) Files; 7 rat-tail Files. 3rd, a two-edged File (it Files only with the two edges), twenty sols. 4th, a flat File, at thirty sols. 5th, three-quarters of a livre of boura (borax), at The rate of one pistole A livre (7 livres 10 sols). 6th, a Livre and a quarter of iron and brass wire, both thick and small, at The rate of 4 francs A Livre (5 francs). *Total, 39 livres 10 sols.

Prejean asks me for The payment of the freight on 100 livres, at 10 écus A hundred.

I owe st. andré 20 sols, for one hundred tacks.

BIBLIOGRAPHICAL DATA: VOL. LXIX

CCXII, CCXIV

These are two Latin letters to the father general — the first being by Mathurin le Petit (dated at New Orleans, June 25, 1738); the second by Armand de la Richardie (dated at Mission de l'Assomption des Hurons, June 21, 1741). The originals are in the domestic archives of the Society. We follow apographs thereof, in the archives of St. Mary's College, Montreal, kept in the cahier labeled "Aux Généraux."

CCXIII, CCXV

These documents are letters written (by Luc François Nau and Nicolas de Gonnor, in 1739–42) to Madame Aulneau, the mother of J. Pierre Aulneau. They are selected from Father Jones's *The Aulneau Collection* (Montreal, 1893). For the French version, we follow modern apographs in the archives of St. Mary's College; the English translation is from Father Jones's publication, with some minor emendations. See Bibliographical Data for Docs. CCIV.–CCIX., and CCXI. in Vol. LXVIII. of our series, for further information concerning the Aulneau letters.

CCXVI

In publishing Joseph Aubery's letter, written (late in 1749) in the name of the Abenakis of Canada to the canons of Chartres cathedral, we follow the version

given in Merlet's *Histoire des relations des Hurons et des Abnaquis du Canada avec Notre-Dame de Chartres* (Chartres, 1858), a work described at length in Bibliographical Data for Doc. CXLVI., in Vol. LXI. of our series.

CCXVII

This catalogue of the persons and offices of the Society in New France, written at the close of the year 1749, we obtain from an apograph (apparently by Father Martin) in the archives of St. Mary's College, Montreal.

CCXVIII

The original MS. of Claude Godefroy Coquart's memoir upon the posts of the King's Domain (dated April 5, 1750), was found among the papers of the late Judge Badgley, of Montreal, whose son, J. C. Badgley, loaned it to William McLennan, the Montreal lawyer and novelist. In April, 1889, Mr. McLennan loaned it to Rev. Arthur E. Jones, the archivist of St. Mary's College. Father Jones identified the MS. as written by Coquart, and made a close copy thereof. In July following, it was acquired by Douglas Brymner for the Dominion archives at Ottawa, where it is now preserved. We follow Father Jones's copy, after comparison of the same with the original; several words in the MS. are illegible.

CCXIX

J. B. Maurice's journal of the Tadoussac Mission, 1740–50, we take from *Rapport sur les Missions du Diocèse de Québec, Mars, 1864, No. 16* (Quebec, 1864), pp. 46–52.

CCXX, CCXXII

The two letters by Louis Vivier, written from the Illinois, June 8 and November 17, 1750, respectively, we copy from *Lettres édifiantes*, t. vii., pp. 60–64, 65–82.

CCXXI

The original MS. of Pierre Jean de Bonnécamps's relation of his voyage to the Ohio River, in the company of Céloron de Blainville, in 1749, rests in the archives of the marine, at Paris; several copies of it have been obtained for American scholars. One, made for Francis Parkman, is in the library of the Massachusetts Historical Society, together with about fifty volumes of New France documents presented to the Society by Mr. Parkman, about 1888; another, made for Father Jones, is in the archives of St. Mary's College, Montreal, which also possess an apograph of the Parkman copy; a third is owned by l'Abbé Auguste Gosselin, of St. Charles de Bellechasse, P. Q. The MS. journal of Céloron is preserved in the archives of the marine (now with the colonial archives), at Paris; it recites the incidents of the expedition in great detail.

In publishing Bonnécamps's relation, we have followed both the Parkman and the Jones copies, correcting one by the other. Our translation into English is by Mrs. Marion Longfellow Morris, of Boston.

CCXXIII

In Vol. XXVII., pp. 307–309, we gave an historical and bibliographical account of the *Journal des Jésuites*, to which attention is again called. It will

be remembered that the original MS. volume now in the library of Laval University covers the period (excepting some lacunæ in 1654–56) from September, 1645 to June, 1668. This portion of the old *Journal* we have already published in Vols. XXVII.–LI. Among the papers of the late William Smith, the historian of Canada, were found several extracts, most of them in English, taken by him, apparently at random, from subsequent portions of the *Journal* covering the years between 1710 and 1755. As stated in our Vol. XXVII., the present location of the original French MS., from which Mr. Smith doubtless made these extracts, is unknown. Patient search has been made for it, by several investigators, but without result.

In January, 1878, the editors of *L'Abeille*, a literary journal issued from the Petit Séminaire of Quebec, published (vol. xi., pp. 41–44) for the first time these extracts made by Mr. Smith. In parallel columns, those which Smith had done into English were retranslated into French; but the extracts which Smith had failed to translate were presented only in the original. In connection with this publication were given notes appended to his extracts by Smith himself, and others by "L. B. P.," who had edited the MS. for *L'Abeille*—apparently, l'Abbé Louis Beaudet. The editor also tells how the fragment was discovered, and speculates as to the possibility of finding the missing portions of the Journal.

In publishing this portion of the *Journal*, we follow *L'Abeille*, except that we furnish our own translation of those passages (marked by a *) which Smith did not render into English.

CCXXIV

The original MS. of this document, almost wholly in the handwriting of Pierre Potier, Jesuit missionary at Detroit, is now in the possession of Theodore Parsons Hall, of that city; he purchased it in 1892 from Richard R. Elliott, also of Detroit, who had it in his possession for over thirty years. In 1891 Mr. Elliott published in the Detroit *Sunday News* an extended account of the MS., following this with a free translation thereof and numerous helpful notes. In the *Sunday News* for February 18, 1899, Mr. Elliott gave a "supplementary chapter," chiefly devoted to Potier's connection with the Pontiac conspiracy. In the present publication, we closely follow the MS., kindly loaned to us for the purpose by Mr. Hall, and give our own translation. The order of presentation, however, differs from that in the MS. itself. After filling the body of his account-book, Potier returned to the fly-leaves and blank spaces for the insertion of later memoranda; these we have arranged in chronological order. Several blank pages left by Potier were, from 1789 to 1791, used by later priests for the entry of baptismal records; we have omitted these, as having no connection with the Jesuit mission. In our annotations, we have occasionally drawn upon Mr. Elliott's notes, which are of great value for the local history of Detroit.

Owing to the length of the document, less than one-half is presented in this volume; the remainder will appear in Vol. LXX.

NOTES TO VOL. LXIX

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 29).—Cf. the more detailed account of Senat's death given in an earlier letter by Le Petit (vol. lxviii., pp. 309, 311); see also *note* 21 of same volume.

2 (p. 31).—Cf. the statement of revenues made in 1701 by the Jesuits in Canada (vol. lxv., p. 181); also that given in 1727 by the minister of marine (*N. Y. Colon. Docs.*, vol. ix., p. 995), as follows: "The Jesuits have, on the estimate of expenses, yearly: For their Missions in Canada, 5,000 livres; for their Iroquois and Abenaquis Missions, 1,500; for the support of a Missionary at Kanzas, 600; for the support of a 3rd Regent [instructor] at Quebec, 400; for the support of 2 Missionaries to the Sioux, 1,200; for that of a Missionary at Tadoussac, 600. They have, on the marine [*i.e.*, from the funds of the department of marine]: For the School of Navigation at Quebec, 800; for their house at Montreal, 500. Total, 10,600 livres."

3 (p. 47).—The successor of Dosquet, bishop of Quebec (vol. lxviii., *note* 33), was François Louis Pourroy de l'Auberivière, who was consecrated Dec. 21, 1739, at the age of twenty-eight. Arriving at Quebec on Aug. 8 of the following year, the young bishop died but twelve days later, from a fever contracted while aiding the sick on the vessel which had conveyed him from France.

4 (p. 53).—As has appeared in previous volumes, the survivors of the Huron nation had fled from their country about 1650—some taking refuge with the French at Quebec, some becoming naturalized among their captors, and others migrating westward to Mackinac and its vicinity. The last-named portion of the fugitives—for some time deprived of their religious teachers, and closely associated with the Ottawas, who were more brutal and superstitious—quickly degenerated from their earlier faith. The present document states the departure from St. Ignace of a part of these Hurons, who apparently went with Cadillac when he founded Detroit (1701), and settled near that town. They remained without a missionary until 1728, when La Richardie (vol. lxviii., *note* 44) was sent to them; his

labors for them are indicated in this report which he makes to his general.

Jean Baptiste du Parc was born June 28, 1676, and became a Jesuit novice at the age of nineteen. He came to Canada in 1707, and appears to have spent his life in Quebec and other French towns. He was superior of the Canadian missions from August, 1726, to September, 1732; was then sent to Montreal, and finally returned to Quebec in broken health, dying there, Jan. 31, 1742.

5 (p. 57).—Jean Baptiste Tournois was born at Orchies, Flanders, Jan. 1, 1710; and entered the Jesuit novitiate at Tournay, Sept. 27, 1727. He came to Canada in the summer of 1741, and began his labors at Sault St. Louis in September of that year. Tournois remained at that mission about nine years; but he was accused of being an associate with the Desaulniers sisters,—two women who carried on trade with the Indians, at Sault St. Louis, and secretly sent furs to Albany, contrary to the statutes against such traffic. La Jonquière, the governor, closed their store, and ordered Tournois back to Quebec (May, 1750); and finally sent the priest and the two women to France. In the archives of St. Mary's College, Montreal, is an apograph of a letter written (Oct. 12, 1754) by Du Quesne (La Jonquière's successor) to the French minister, asking him to permit Tournois's return to Canada and to the Sault St. Louis mission, because no one of his successors there had been able to manage the Indians of that mission as he had done—apparently a fruitless appeal, as Tournois did not return.

6 (p. 63).—Henri Marie du Breuil de Pontbriand, a native of Brittany, was but thirty-three years old when he was appointed (1741) bishop of Quebec—the last incumbent of that see under French rule. After the surrender of Quebec to the English (Sept. 18, 1759), Pontbriand retired to the Sulpitian monastery at Montreal, where he died on June 8, 1760. While there, he wrote (Nov. 5) a memoir entitled *Description imparfaite de la misère au Canada*—a vivid and melancholy account of the wretched condition in which the war had left that colony.

7 (p. 63).—*Porret: Allium porrum*, a sort of leek.

8 (p. 71).—In the cathedral of Chartres, France, is a wampum belt sent in 1691, by the Abenaki converts of the mission at St. François de Sales, to the Virgin of Chartres; it was accompanied by a prayer to her, written in the Abenaki language. In acknowledgment of this gift, another was sent (1693) to the savages by the cathedral chapter, consisting of a silver reliquary wrought in the form of the sacred chemise (vol. lxi., *note* 17)—a gift similar to that sent in 1680 to the Lorette Hurons (same vol., pp. 244–263).

Maurault gives (*Abénakis*, pp. 253–271) an account of these and other gifts, with the correspondence exchanged between the Abenakis and the cathedral. The prayer to Mary, above referred to, is thus given by Merlet (pp. 23, 24):

"Ouréreda nigaoussenan pita ouerighian Mari nekkouambi pakitinemourenena pita ouerighek ouetiannemeg, kichi koureremanbanik nesesissenanouak kichi koureredamenesa anir egmanoua apakitiniganouam. Ourereda nekkouambi pakitinemoureg niouna anneghe oueoueremeregheban ereghikkoui kechahanchian, nederitehansibenehouhouban amante oua aramikaoked, amante kegoué pakitinaoked, ne mina nedagatchebenouhouban, nekenokeresibenouhouhouban nederitehansibenouhouhouban: tebatebaou niounam anneghe pambatameg, nedaramikaouanna ouenitiannit nanouat oueouandamouk, kichi oureremegouanr sanghemanou Mariar. Oudereremen egmanoua Mari, pakitinaouaouiditch oureremank, kichi oueouandamouk. Niouna dakki essema . . . endamoubbena, essema neoueoueredamouounena erekameghessihidit pambatami oueouandaghik, ni eritehansieghеban. Koureremibbena etto nekkouambi Mari pita sanghemanoueremegousian, meouiassis etto nekkouanbi neoueouandamoubbena, netcheredamenena metchakameghessouingheban nedakkinouk eskoua epiéghe. Nekkouambi nekiktaouanna keneman nederangoumanna ouakeneman eri soughenebansieg: atchi kedérerebena kounemannin nahaghena. Ourereda pegoua nekkouanbi kegoussimis pakitinemouréghe. Gherousitamaoueourakedtch nemittangousena sangmanoui François de Sales, oua nanouat kemiregoubban ouaghe. Nambi kemirerena nahaghena io skouansou tpokoudiganiouitch askamioui eri mirereg nahaghena. Kia askamioui teberemine Mari ouerighian teberemat angeriak te avenambak. Pegekoun keouikoutemourebana. Ouridarakandamoussa khaghek kenemann Jesous ouridarakandatch nereouanganenouk dari amanteni tagouioui moussanrereg kia tai keneman tehari mehhinaeghé arambada askamioui io skouansou, Mari dari askamioui kheramiouitch nekerousouanganena neouikoutemeouanganena amanté askamioui teberemieg: amante askamioui moussantgikiktoureg pounemaouine nereouanganenouk ouikoutemoureg."

9 (p. 73).—The present document appears in Maurault's *Abénakis* (pp. 499–501); and in a footnote he gives the signification of the names of chiefs signed thereon after Aubery's.

10 (p. 75).—Gabriel Marcol was born at Nancy, April 12, 1692, and at the age of sixteen entered the Jesuit novitiate. He came to Canada in 1723, and pronounced his vows as spiritual coadjutor in 1727. He became superior of the Canadian missions in October, 1748, and held that office during six years; and died at Quebec, Oct. 17, 1755.

11 (p. 75).—Joseph Pierre de Bonnécamps was born at Vannes, France, Sept. 5, 1707; and, soon after attaining his majority, entered the Jesuit order. He came to Canada in 1741, selected by his superiors to act as instructor in hydrography at the college of Quebec, a chair maintained there from 1671—at the expense of the French government, from 1702—until the conquest. Instruction in hydrography had also been given at Quebec, from a very early time, and at the king's expense, successively by Martin Boutet, who opened a school there in 1651 (vol. xxvii., *note* 20); Jean Baptiste Franquelin, royal engineer, from 1686 to 1697; and Louis Joliet (who had been royal hydrographer during 1680–86), from 1697 until his death (in 1700?). Upon that event, the position was assigned to the Jesuit college; and it was held by Bonnécamps from the time of his arrival in Canada until the capture of Quebec (1759)—a period interrupted by his expedition with Céloron to the Ohio, his journal of which is given in our text, and by a year (1757–58) spent in France. Returning to his own country (probably in the autumn of 1759), he became teacher of mathematics in the Jesuit college at Caen; but the decrees of 1762, suppressing the order in France, deprived him of that occupation. The next information about Bonnécamps shows that he was in 1766 (and perhaps earlier) ministering to the French refugees on the islands of St. Pierre and Miquelon; but, having undertaken to do so without due ecclesiastical procedure and authorization, he was apparently notified (1767) that he must surrender this charge to other priests. It was probably at that time, or soon afterward, that Bonnécamps found a home at the chateau of François l'Ollivier de Tronjoly (an admiral in the French navy), near Gourin, in Brittany. He died there, in 1790.—See Gosselin's excellent studies of Bonnécamps's life and times, in *Canad. Roy. Soc. Proc.*, 2nd ser., vol. i., sec. 1, pp. 25–61; vol. iii., sec. 1, pp. 93–117; vol. iv., sec. 1, pp. 33, 34. In these papers are printed several hitherto unpublished letters by this priest, all supplied with copious and valuable annotations.

12 (p. 77).—Jacques François (but François-Eustache, as given by Maurault) le Sueur was born July 22, 1685, a native of Languedoc, according to Maurault; but some writers make him a native of Normandy, and the date of his birth Aug. 24, 1686. He entered the Jesuit novitiate Sept. 7, 1704 (or 1705); after completing his priestly studies, he came to Canada (1716), studied the Abenaki tongue at Sillery for several months, and then began his missionary labors at the Abenaki village of St. François de Sales. He remained there until 1727, and possibly longer; he was at Montreal in 1730, and during 1749–54—his location during the interval cannot be stated from the fragmentary *Catalogues* of that period; and he was

stationed at Quebec during 1755–59. He made long and frequent visits, however, to the Abenaki villages, while he resided at Quebec and Montreal. His death took place at the latter city, April 28, 1760. Of the MSS. left by Le Sueur, there remain a dictionary of Abenaki radicals, and a volume regarding the savages of that tribe, one chapter of which describes the calumet dance (vol. lxv., *note* 22).—A. E. Jones, S.J.

13 (p. 77).—Pierre Daniel Richer was born Aug. 11, 1682, and entered the Jesuit novitiate at the age of eighteen. Having completed his studies, and received ordination, he came to Canada (1714). He was immediately sent to Lorette, where he spent the rest of his life; his death occurred at Quebec, Jan. 17, 1770. All the missionaries to the Hurons who came to Canada after him were trained for their work by Richer; and he added much to the work done by his predecessors in compiling and systematizing the Huron language.—A. E. Jones, S.J.

Pierre Potier was born at Blandain, Flanders, April 21, 1708. At the age of twenty-one, he became a Jesuit novice, at Tournai, and his studies were pursued there and at Douay; while he was an instructor at Lisle during 1732, and at Bethune, 1732–38. In 1743, he came to Canada, and, after spending a year at Lorette in the study of the Huron language, came to Detroit as assistant to La Richardie; upon the latter's retirement, Potier became superior of that mission (*note* 66, *post*). The Hurons belonging to it gradually decreased in number through the ravages of war, and the steadily increasing French population on that side of the strait replaced them in the mission church. Potier had charge of it until his death, which took place July 17, 1781.

14 (p. 79).—Simon Gounon came to Canada about 1752, and in the following year was sent to Bécancourt, where he spent twelve years among the Abenakis settled there. On May 3, 1764, he was drowned while crossing the St. Lawrence.

15 (p. 79).—Claude Godefroy Coquart was born at Melun, France, Feb. 2, 1706, and, after the usual term of studies, was ordained as a Jesuit priest. He came to Canada about 1738, and probably spent the next three years at Quebec. In 1741 he was sent as chaplain to La Vérendrye's expedition (vol. lxviii., *note* 46); but, owing to certain jealousies and intrigues, the explorer was forced to leave Coquart at Michillimackinac for a time. He remained there probably until August, 1743; and, during the interval between that date and July 21, 1744 (when his signature again appears upon the church register at Michillimackinac), he was able to execute his earlier project, and made a journey with La Vérendrye to Fort

La Reine. In the spring or early summer of 1744, he must have returned from this journey, probably following La Vérendrye homeward when the latter was compelled to resign his position as commandant in the Northwest. In 1746, Coquart was assigned to the Saguenay mission, where he labored until 1757. He then returned to Quebec, remaining there until the conquest. After that event, Coquart and Germain attempted to settle in Acadia, but the English authorities compelled them to leave that province. Coquart then resumed his labors in the Saguenay region, where he spent the rest of his life; he died at Chicoutimi, July 4, 1765. An Abenaki grammar and dictionary remain as monuments of his linguistic labors.—See L. A. Prud'homme's paper upon this missionary, in *Revue Canadienne*, 1897, pp. 81–92.

Careful copies of St. Anne's parish register at Michillimackinac, above cited, from its beginning to 1821, have been made at the instance of Edward Osgood Brown, of Chicago; and one of these is in the archives of the State Historical Society of Wisconsin. (See Brown's excellent paper on this register, published by him — with another, entitled *Two Missionary Priests at Mackinac* — in 1889, at Chicago.)

16 (p. 79).—Louis Vivier was born Oct. 7, 1714, and became a Jesuit novice at the age of seventeen. Coming to Canada (about 1749), he was promptly sent to the Illinois mission. He was there stationed at Kaskaskia, about four years; and was transferred to Vincennes late in 1753 or early in 1754. He died there, Oct. 2, 1756.—A. E. Jones, S.J.

17 (p. 85).—*Malbaie:* now the village of Murray Bay, 90 miles below Quebec; the *chef-lieu*, for judicial purposes, of the Saguenay district. The name Malbaie is apparently a corruption of "Molue Bay," the English form of the French *Baie des Molues* (for *morues*, "codfish"). This village lies at the mouth of Malbaie River, where that stream falls into the St. Lawrence. A little above this place is the village of Les Eboulements ("the landslides"), which apparently received its name from one of the phenomena in the earthquake of 1663, noted by Jerome Lalemant (vol. xlviii., p. 49). Bouchette (*Topog. Dict.*, *art.* "Eboulemens") cites local traditions of an earthquake occurring there between Jacques Cartier's two voyages (1534–35).

18 (p. 85).—François Étienne Cugnet was born in 1688, and came to Canada as early as 1720, with his wife Louise du Sautoy, by whom he had six children. He became a member of the supreme council in 1730, and six years later, farmer of the revenue for the post at Michillimackinac; he was afterward, during many years, farmer for

the posts in the "King's Domain." In 1736, he bought the seigniory of St. Maurice; and, in the following year, that of St. Étienne de Beauce was conceded to him by the king. In 1737, Cugnet was the leading promoter of the exploitation of the iron mines at St. Maurice, and the forge there began operation in October of that year; after six years, this industry was given over to the French government. He was interested in opening up the resources of the country, and wrote a memoir on "the trade in the wool of Illinois cattle;" and, going to France in 1742, carried specimens of the Canadian flora to the Jardin des Plantes at Paris. He died at Quebec, in August, 1751 (Sulte says 1757—*Canad.-Fran.*, t. viii., p. 5). Cugnet's eldest son, François Joseph (born in 1720), became a noted lawyer, and wrote several works on topics connected with his profession; he also held various official posts in Canada, under the English régime.

It is probable that this report of Coquart's was requested from him by the intendant (Bigot), as a private check upon Cugnet's reports as farmer of the revenue.

19 (p. 87).—The post of La Comporté was probably named thus in honor of Philippe Gaultier (Gautier), sieur de Comporté, a court official in France. He was born in 1641, and married at Quebec (1672) to Marie Bazire, by whom he had eleven children; he was provost in Canada for the marshals of France. His death occurred in November, 1682.

20 (p. 95).—The "pouches" (preputial glands) of the beaver have been used in medicine from the time of Hippocrates; and, in the earliest times, the animal was hunted mainly to secure these pouches. The belief in the medicinal efficacy of castoreum (the substance secreted therein) is, at the present day, more popular than scientific.—See H. T. Martin's monograph on the beaver, *Castorologia* (Montreal, 1892), pp. 90–98.

21 (p. 117).—For a description of the journey here referred to, see vol. xlvi., pp. 255–275, and *note* 19.

22 (p. 119).—*Quart:* this designation apparently refers to the *quart-muid* (the *muid* being an old-time measure of capacity, varying in different provinces), a small cask containing 70 liters, nearly two English bushels.

23 (p. 127).—For definition of *pecan*, see vol. xxi., p. 315.

24 (p. 131).—There were two coadjutor brethren of this name, both infirmarians, attached to the college of Quebec; Jean Jard Boispineau, born in 1689, who entered the Society in 1711, and died at Quebec in 1744; and Charles, who entered the Society in 1719, and died in 1760.—A. E. Jones, S.J.

25 (p. 137).—Jean B. Maurice (born at Passy, France, about 1703)

came to Quebec, soon after 1730, as a scholastic; and was, during several years, a teacher in the college of Quebec. In June, 1740, he went to the Tadoussac mission, where he remained until July, 1745. Returning then to Quebec in broken health, he was soon afterward attacked by illness, and died from its effects on March 20, 1746.

26 (p. 137).—Gilles Hocquart was intendant of Canada from September, 1728 to September, 1748, although he did not receive his commission until 1731. The affairs of the colony were administered by him with ability and honesty, and he tried to develop its natural resources. The masses promised by Coquart are still said (1900) in the Tadoussac church, every year.

Hocquart's predecessor was Claude Thomas Dupuy, who replaced (August, 1726) Bégon (vol. lxvii., *note* 3). Soon antagonizing the governor, Beauharnais, and becoming involved in disputes with the ecclesiastical authorities, he was recalled to France in 1728.

27 (p. 139).—François Bigot—a lawyer, and a native of Guienne—succeeded Hocquart as intendant of Canada, and with powers extending over the whole of New France. He had been commissary at Louisbourg when that fortress was surrendered to the English (June, 1745); and it was claimed that his malversation of the funds intended for its fortifications contributed to the defeat of its garrison. But he had powerful friends at court, and secured an appointment as intendant of New France, which post he held until the conquest; he arrived at Quebec in August, 1748, and returned to France in October, 1760. He was then accused to the king of malversation of public funds and maladministration while intendant, and was confined in the Bastile during a year. Being, with numerous other Canadian officials, brought to trial, Bigot and several others were banished (1763) from France, and also condemned to make restitution to the king; Vaudreuil was acquitted. It seems to be the general opinion of historians that the peculations of Bigot and his associates brought the Canadian colony to the brink of financial ruin, and thus helped to pave the way for its conquest by the English.

28 (p. 145).—It will be remembered that domestic cattle were introduced at Kaskaskia about 1712 (vol. lxvi., p. 291).

29 (p. 151).—Beauharnais (vol. lxvii., *note* 4) was nominally succeeded, as governor of New France, by Jacques Pierre Taffanel, marquis de la Jonquière, who received his commission in March, 1746. In the summer of that year, La Jonquière was sent, in command of a French squadron, to attack Port Royal; but, his fleet being dispersed by a storm off Cape Sable, he was forced to return to France. Again departing for Canada (May, 1747), his ship was

captured by the English, and he was detained as a prisoner in England until the following year. Meanwhile, Beauharnais acted as governor until relieved (Sept. 19, 1747) by Count de la Galissonière; the latter held office two years, when La Jonquière came (September, 1749) to assume the authority granted to him three years before. The governorship was held by La Jonquière until his death, May 17, 1752.

Bonnécamps's statement that he reached Quebec too late to report what he had done, is explained by the fact that La Galissonière left that place, on his return to France, on Sept. 24; while Céloron's expedition did not arrive at Montreal until Oct. 10.

30 (p. 153).—Louis Thomas de Joncaire, sieur de Chabert, was a native of Provence, born in 1670. He came to Canada when a mere boy, and soon became an interpreter for the Indians; he also entered the army, and gained the rank of lieutenant. His special service was among the Seneca tribe, by whom he was adopted; he had great influence with them, and they regarded him as one of their chiefs. The date of his death is not recorded; but it must have been about 1740. In 1706, he married (at Montreal) Madeleine le Guay, by whom he had ten children. The eldest of these, Philippe Thomas, born in January, 1707, repeated his father's career, save that he was on intimate terms with all the Iroquois tribes, as well as with the Senecas. He was one of the officers who signed the capitulation of Fort Niagara (1759); it is not known how long he lived after that event. It is this son who is mentioned as an officer in Céloron's expedition. Some writers say that his mother was a Seneca squaw; but Tanguay makes him the son of Madeleine le Guay.

31 (p. 153).—The identity of Céloron the explorer is not entirely certain, as there were two brothers of that name, both Canadian officers, and both employed at frontier outposts and among the Indians; moreover, most historical writers have neglected to make researches sufficiently detailed to settle this question satisfactorily.

The name of the family was Céloron de Blainville, according to Tanguay, Ferland, Gosselin, and other leading Canadian writers; but Parkman, Marshall, and some other English historians write it Céloron (or Céleron) de Bienville, and sometimes Bienville de Céloron. The first of this name in Canada was Jean Baptiste Céloron, sieur de Blainville; he was born at Paris, in 1664, the son of a royal councilor. In early youth he came to Canada, apparently as a lieutenant in the French troops; and married, at the age of twenty-two, Hélène Picoté (widow of Antoine de la Fresnaye, sieur de Brucy, François Perrot's partner in the fur trade), by whom he had seven children. He died at Montreal, in June, 1735.

His elder son, Pierre Joseph (born in 1693), was also a military

officer, and served with much distinction, especially when placed in charge of various forts. He was commandant at Michillimackinac at an early date — probably from 1737 to 1742, a period broken by a short term of service (in 1739) against the Chickasaws in Louisiana; he led against them a troop of French and Indians from Canada. From the autumn of 1742 to that of 1743, he commanded at Detroit, and again from 1750 to March, 1754. In October, 1744, he was sent to take command of Fort Niagara, where he remained two years; then spent a short time at Montreal; and in the spring of 1747 became commandant at Fort St. Frederic (Crown Point), remaining there about six months. In 1750, after his return from the Ohio expedition of the previous year, he was ordered to take charge of the Detroit post. Leaving it in 1754, he probably spent the next six years in various military operations of the French and Indian war; the latest mention of his name in Canadian affairs is, apparently, as one of the defenders of Quebec in 1759. He had married, in 1724 (at Montreal), Marie Madeleine Blondeau, widow of Charles le Gardeur, and had by her four children. He was again married (in 1743) — to Catherine Eury, by whom he had nine children; after she became a widow, she entered (1777) the Gray Sisters' convent at Montreal, where she died twenty years later.

The strong preponderance of evidence is in favor of Pierre as being the explorer of 1749; but some writers ascribe this service to his younger brother, Jean Baptiste. Céloron kept a journal of the expedition of 1749, which has been preserved at Paris, in the archives of the Department of Marine. From this document and Bonnécamps's journal (also resting in the archives of the marine), Marshall drew materials for his paper, "De Céloron's Expedition to the Ohio," published in *Mag. Amer. Hist.*, March, 1878. Bonnécamps's journal was accompanied by a MS. map (in size 30 by 81 centimeters) drawn by him, locating all the places mentioned in his journal, where he had taken observations (p. 197 of this volume). This map was also preserved, with his memoir, in the above-named archives, but cannot now be found; its disappearance seems to have taken place at some time during 1892–94. A small copy of it (but with modern lettering) is given by Darlington in *Gist's Journals*, at p. 274.

Jean Baptiste Céloron was born in 1696, and was, like Pierre, an officer in the colonial troops. He married (in 1730) Suzanne Piot, by whom he had five children. Little is positively known about him, the general references in contemporary documents to "M. de Céloron" being somewhat confusing; but he was commandant at La Presentation in 1751, with the rank of lieutenant; and probably it is he who was killed in the summer of 1756, near Fort Cumberland,

while on a scouting expedition.—On this whole subject, see *N. Y. Colon. Docs.*, vols. ix., x., *passim;* Parkman's *Montcalm and Wolfe*, vol. i.; Marshall, *ut supra;* Gosselin, as cited in *note* 11, *ante*, and in *note* 32, *post* (see p. 10 of *Proceedings*, vol. xii.); and Farmer's *Detroit*, p. 227.

32 (p. 155).—François Picquet, a native of Burgundy, was born Dec. 6, 1708. He early showed a vocation to the religious life, and entered the Sulpitian order at Paris; he was there ordained in 1734, when but twenty-five years of age, and at once sent to Canada. He spent five years at Montreal, and ten more in the Sulpitian mission at Lake des Deux Montagnes (vol. lxii., *note* 16); during his stay at the mission, many savages, especially Iroquois, came to reside there, and he gained much influence over them. Picquet's favorite scheme was to secure friendship and alliance between the Iroquois and the French against their English neighbors; to that end, he undertook to form a mission colony of Iroquois, under his personal care and direction. Accordingly, he founded (in the summer of 1749), at the mouth of the Oswegatchie River, upon or near the site of the present Ogdensburg, N. Y., the establishment named by him La Presentation; it was not only a mission, but a fortified post. The Iroquois savages were easily induced to settle there; at the end of two years, they numbered about 400—a number which finally increased to 3,000. Picquet won their enthusiastic affection and obedience, and secured their loyalty to the French—a service gratefully acknowledged by Canadian officials. He maintained this enterprise until the summer of 1760, when, unwilling to swear allegiance to England, he left Canada—returning to France by way of New Orleans, where he remained nearly two years. In his own country, he spent a considerable time in religious labors in the diocese of Paris; in 1765 and in 1770, he received certain sums of money, in recognition of the services which he had rendered in Canada; and he finally died at the house of his sister, at Verjon, July 15, 1781.—See Gosselin's admirable paper on "L'Abbé Picquet," with full and valuable annotations, in *Canad. Roy. Soc. Proc.*, vol. xii., sec. 1, pp. 3–28.

33 (p. 159).—At this point there is, on the MS. which we follow, a note in Francis Parkman's handwriting: "The 3 mountains of Nonnenbin?"

34 (p. 159).—Yjadakoin, Chadakoin, Tjadakoin, Yadakoin are all variants of the Iroquois name which has now become, through successive phonetic renderings by French and English tongues, Chautauqua. The expedition, after coasting the southern shore of Lake Erie, arrived at the Chautauqua portage (now Barcelona), and

ascended Chautauqua Creek (the explorers' "Rivière aux Pommes"). Thence to Chautauqua Lake is a portage of six miles; having crossed this, Céloron voyaged down the lake and the "outlet," so-called, and then through Cassadaga and Conewango Creeks, into the Alleghany. By Céloron and other early explorers the names "Ohio" and "Beautiful River" were applied to the Alleghany as well as to the river now called Ohio. Marshall (p. 138 of citation in *note* 31, *ante*), says that the Senecas do the same even now. Regarding the region just mentioned, with identification of Céloron's route, and description of the old portage road, see Edson's *Hist. of Chautauqua Co., N. Y.* (Boston, 1894), pp. 74–136.

The "unknown tree" mentioned by Bonnécamps may be the cottonwood. Gosselin conjectures that it may be the common cedar *(Thuya)*.

35 (p. 163).—The appellation *paille coupée* ("broken straw") is doubtless the French translation of the name given by the Indians of that region to the village in question, which was occupied mainly by Senecas. It was situated on the Alleghany, a few miles below the present Warren, Pa.

36 (p. 165).—*Kananouangon:* the village was situated at the mouth of the stream now known as Conewango—which, after receiving the waters of Chautauqua Creek, falls into the Alleghany River, just above the village of Warren. Céloron took possession for France of the region through which he traveled—indicating this, in accordance with the custom of the time, by burying at the mouths of rivers engraved leaden plates; upon these were suitable inscriptions, recording place, date, and circumstances of this taking possession. One of these plates, stolen or found by Iroquois savages, was delivered by them to Col. William Johnson, in December, 1750; and was soon after forwarded to the Lords of Trade at London. A facsimile of this inscription is given in *N. Y. Colon. Docs.*, vol. vi., p. 611; translated, it reads as follows: "In the year 1749, in the reign of Louis XV., King of France, we, Celoron, commandant of a detachment sent by Monsieur the Marquis de la Galissoniere, General Commandant of New France, to reëstablish tranquillity in certain Savage villages of these districts, have buried this plate at the confluence of the Ohio and Tchadakoin, this 29th of July, near the River Oyo, otherwise Belle Rivière. This we do as a monument of the renewal of possession which we have taken of the said River Oyo, and of all the rivers which discharge into it, and of all the lands on both sides as far as the sources of the said rivers, even as they have been possessed, or ought to have been possessed, by the preceding Kings of France, and as they have maintained their authority therein by arms and by treaties, especially by those of

Riswick, of Utrecht, and of Aix la Chapelle." A *procès-verbal*, of similar tenor, was also drawn up, and signed by the officers present, at each place thus indicated.

37 (p. 169).—The second plate was buried at or near a large boulder, inscribed by the Indians with numerous hieroglyphics; it was situated about 9 miles (by the windings of the river) below the mouth of the stream called by the French of that time Rivière aux Bœufs (by the English, Venango), and now known as French Creek. A view of this rock and a facsimile of the hieroglyphics thereon are given in Schoolcraft's *Ind. Tribes*, vol. iv., p. 172 and *plate* 18.

38 (p. 171).—"Attigué [Atigué, Attiqué] was probably on or near the Kiskiminitas river, which falls into the south side of the Alleghany about twenty-five miles above Pittsburgh." The old village of Chaouanons (Shawnees) "had not been occupied by the Indians since the removal of Chartier and his band to the river Vermillion in the Wabash country in 1745, by order of the Marquis De Beauharnois."—See Marshall's "Céloron's Expedition," p. 142.

Parkman (*Montcalm and Wolfe*, vol. i., p. 45) says that Attigué was at the site of Kittanning, Pa. This view is strongly supported by Lambing (*Cath. Hist. Researches*, Jan., 1886, pp. 105–107, *note* 6).

39 (p. 173).—These trees are thus identified by Professor L. S. Cheney, of the University of Wisconsin: The "bean-tree" is the honey locust *(Gleditschia);* the "cotton-tree" is the American sycamore *(Platanus occidentalis);* and the "lentil-tree," the red-bud or Judas-tree *(Cercis Canadensis).* Gosselin ("Bonnécamps," in *Canad. Roy. Soc. Proc.*, 1895, p. 49) thinks that the first-named is *Robinia pseudacacia*, a tree belonging to an allied genus.

40 (p. 177).—The Chiningué of Bonnécamps (Shenango, in English accounts) was later known as Logstown. It stood on the north side of the Ohio River, immediately below the present town of Economy, Pa. (a German communistic settlement established in 1824 by George Rapp). In notes to his edition of *Gist's Journals* (Pittsburg, 1893), Darlington says: "The Shawanese established themselves here, probably soon after their migration from the Upper Potomac country and Eastern Pennsylvania, in 1727–30." Céloron found there also Iroquois, Mohican, and Algonkin savages. French and English traders, in succession, had stores at Logstown, which was then an important post in the Indian trade; but, after the capture of Fort du Quesne and the erection of Fort Pitt (1758), Logstown steadily diminished, until, early in the Revolutionary War, it was wholly deserted,—except that Wayne's army encamped near its site, from November, 1792 to April 30, 1793; the place was then called Legion-

ville.—See Darlington's careful sketch of its history (*ut supra*, pp. 95–100). A note by Parkman on this MS. says: "There appear to have been, at different times, three distinct villages of Shenango,—one at the junction of the Chatauqua and the Alleghany (Mitchell's Map), the one mentioned above, some way below, and the third some way up the Big Beaver, near Kuskuski, the Kaskaske of this journal (Bouquet map)."

41 (p. 179).—The rivers where Céloron buried his next three plates are thus identified: Kanonouaora (Kanououara, in Marshall), probably Wheeling Creek, in West Virginia; Jenanguekona (or Yenanguakonan), the Muskingum River, in Ohio; and Chinodaichtia (Chinondaista), the Great Kanawha, of Virginia. The plates at the two latter rivers were found, in 1798 and 1846 respectively; the former has been preserved by the American Antiquarian Society, the latter by the Virginia Historial Society.

42 (p. 179).—Reference is here made to one of the Niverville branch of the noted Boucher family. Jean Baptiste Boucher, sieur de Niverville, and seigneur of Chambly, was born in 1673. In 1710, he married Marguerite Thérèse Hertel, by whom he had fourteen children. Two of these became officers in the Canadian troops—Joseph (born 1715), and Pierre Louis (born 1722). It is probably the former who accompanied Céloron; he was then an ensign, and became a lieutenant in 1756. He accompanied Le Gardeur de St. Pierre's expedition to the Rocky Mountain region (1750–52); but his serious illness in 1751 prevented him from going with the soldiers under his command who in that summer established Fort La Jonquière, far up the Saskatchewan. Sulte says (*Canad.-Fran.*, t. vii., p. 84) that this fort was at the site of the present Calgary, N. W. T.

43 (p. 181).—Jacques Charles de Sabrevois de Bleury, a lieutenant in the royal troops, came to Canada probably about 1685; he was commandant at Detroit in 1714–17. In 1695, he married Jeanne Boucher, by whom he had five children. At least two of his sons became Canadian officers; at the time of the conquest, one was a major, the other a captain. One of them was commandant at Fort St. Frederic in 1748 and in 1756; and it is presumably this one who also was in command of the Abenaki allies of the French at the capture of Fort William Henry. Jacques Charles, apparently the eldest son, was in command at Detroit during 1734–38, and again in 1749; probably it was he who accompanied Céloron. We have not sufficient data for further identification of these brothers and their respective careers.

44 (p. 183).—Sinhioto is the same as Scioto; another name applied to the village by the French was St. Yotoc—apparently a corruption

of the other name. Most of its inhabitants were Shawnees, although many Iroquois and Northern Algonkins had joined them, as at Logstown.

The Great Miami River was called by the French Rivière à la Roche ("Rocky River"), on account of its numerous rapids. Rivière Blanche is a name applied by them to several streams which had unusually clear waters; in this case, the distances would suggest that reference is made to the Little Miami. Dunn (*Indiana*, p. 65, *note* 1) thinks that it was the stream now called White Oak Creek. Céloron buried the last of his plates at the mouth of the Great Miami.

45 (p. 185).—*Kaskaské* (Kushkushkee, Kuskuskis): a Delaware town—on Beaver Creek, according to Parkman; but more exactly located by Darlington (*Gist's Journals*, p. 101) thus: "On the Mahoning, six miles above the forks of Beaver, where Edenburgh, Lawrence County, now stands. Old Kuskuskis stood on the Shenango, between the Forks and the mouth of the Neshannock (where New Castle now stands), on the wide bottom on the west side. Kuskuskis was divided into four towns, some distance apart."

46 (p. 187).—At the time of Céloron's expedition, a band of Miamis had recently settled on the Great Miami, near the mouth of Loramie Creek. At their head was the leading chief of the Miami confederacy, known to the French as "La Demoiselle," and to the English (whose firm friend he was) as "Old Britain." Céloron urged these savages to return to their old settlements on the Maumee, but La Demoiselle refused to do so, and induced so many of his tribesmen to settle in his village (called by the English Pickawillany) that it became one of the largest and most important Indian towns in the West; it was also a center of English trade and influence. In June, 1752, it was attacked by a strong force of Ottawas from the Upper Lakes, under the command of Charles Langlade; they captured the village, killed and ate La Demoiselle, and made prisoners of five English traders, who were taken by Langlade to Quebec.—See Parkman's *Montcalm and Wolfe*, vol. i., pp. 51, 52, 83–85; and Darlington's *Gist's Journals*, pp. 124–126. For biography of Langlade, see Tassé's "Memoir of Langlade," in *Wis. Hist. Colls.*, vol. vii., pp. 123–187.

47 (p. 189).—Reference is here made to the salt springs and "lick" in Boone county, Ky., about twelve miles south of Burlington. The place is called "Big Bone Lick," from the bones of mastodons and elephants which have been found there in great abundance. Various collections of these fossil remains have been made—one by Thomas Jefferson, about 1805; he divided it between

the American Philosophical Society (of which he was president) and the French naturalist Cuvier. This locality was known to the whites as early as 1729. Salt was made at these springs by the Indians, doubtless from a very early period, and afterward by the whites.—See Collins's *History of Kentucky* (Covington, Ky., 1874), vol. ii., pp. 51–55; and Thwaites's *Afloat on the Ohio*, p. 197. The latter work contains (pp. 320–328) a list of journals of travel down the Ohio, dating from 1750 to 1876.

The "fort of the Miamis" was located at Kekionga (or Kiskakon), on the Maumee River, at the site of the present Fort Wayne, Ind. The Indian name is that of an Ottawa clan (Kiskakons—see vol. xxxiii., *note* 6), who probably had a village there, early in the 18th century. The Miamis had moved eastward to the Maumee by 1712; and Fort Miamis was early erected by the French, in order to protect their trade with the savages of that region. As a result of a conspiracy among these Indians against the French, Fort Miamis was captured by them and burned (1747); but it was soon afterward rebuilt. This post was surrendered to the English in 1760; after various vicissitudes of possession, Gen. Anthony Wayne's army encamped there (1794), and a strongly-garrisoned fort was established—named, in honor of him, Fort Wayne.

48 (p. 193).—The Ottawa and Huron bands here referred to had come to Detroit with Cadillac in 1701. The latter tribe had at first settled near Fort Pontchartrain; but removed their village (probably about 1746) to the Canadian side of the strait, near the Ottawa village, where now stands the town of Sandwich, Ont. La Richardie had since 1728 ministered to these and other Hurons settled in that region. A band of these savages, under a war-chief named Nicolas, had settled (*ca.* 1740?) at Sandusky Bay, where they soon established commerce and friendship with English traders. Nicolas was the head of the conspiracy against the French, mentioned in the preceding note; after its failure, he abandoned Sandusky, and in 1748 removed to the Ohio River. He was no longer living in 1751.

49 (p. 203).—Apparently the Peoria mission is here meant.

50 (p. 205).—Pierre de Vitry was born May 2, 1700, and entered the Jesuit order Oct. 18, 1719. Coming to the Louisiana mission in 1732, he spent therein the remainder of his life—mainly at New Orleans; he was superior of the mission from 1739 until his death, April 5, 1749.

51 (p. 211).—For reproductions of various old plans and maps of the city, see Waring and Cable's *Hist. of New Orleans* (Washington, 1881; a part of the *Tenth Census Report*). Among these are maps dated 1728, 1763, 1770, and 1798.

52 (p. 213).—Regarding the wax-tree, see vol. lxii., *note* 19. Bartram (*Travels*, ed. 1792, pp. 403, 404) calls it *Myrica inodora*.

53 (p. 217).—As early as 1685, Frenchmen had established a trading post on the Arkansas River, about fifty miles above its mouth—where, earlier, Marquette had visited the Kappa (Quapaw) villages. It was called *Poste aux Akansas* by the French; and by the English, Arkansas Post, a name which it still retains.

54 (p. 223).—Regarding the mines here mentioned, see vol. lxvi., *note* 50; also Thwaites's "Notes on Early Lead Mining in Galena Region," in *Wis. Hist. Colls.*, vol. xiii., pp. 271–292.

55 (p. 225).—*Panismahas:* the Skidi, one of the Pani (Pawnee) tribes, originally located between the Niobrara and Arkansas rivers.—See Coues's sketch of the Pawnee group, in his *Lewis and Clark*, pp. 55–57, *note* 7.

The Indian tribes, generally, enslaved their captives taken in war (vol. lix., *note* 25); and these slaves were also transferred to the whites, especially the French. So many were obtained (largely by the Illinois) from the Pawnees,—who were, early in the 18th century, settled on the Missouri River,—that Indian slaves were everywhere known by the general term *panis*. This bondage prevailed throughout Canada and Louisiana, beginning almost with the first French settlements in Illinois; and was authorized by an edict of Jacques Raudot, intendant of New France, dated at Quebec, April 13, 1709. Slavery was abolished in Upper Canada in 1793, by act of the provincial parliament; and in Lower Canada it had practically ceased by 1800—the few remaining slaves being freed by an imperial act in 1834. The last public sale of a slave took place at Montreal in 1797.—See Lafontaine's "L'esclavage en Canada," *Montreal Hist. Soc. Proc.*, 1858; and Hamilton's papers on this subject, published by the Canadian Institute of Toronto—"Slavery in Canada," *Transactions*, 1890, pp. 102–108; and "The Panis," *Proceedings*, 1897, pp. 19–27. See also T. W. Smith's "The Slave in Canada," in *Nova Scotia Hist. Soc. Colls.*, 1896–98.

56 (p. 227).—Fort Chartres was built in 1720, by Pierre Dugué, sieur de Boisbriant (vol. lxvii., *note* 15), royal commandant in Illinois. It was erected at the expense of the Company of the Indies (vol. lxvii., *note* 37), at a spot about sixteen miles N. W. of Kaskaskia, and a mile from the Mississippi. The fort was at first built of wood; but it was rebuilt in heavy stone masonry (1753–56), at a cost of over 5,000,000 livres; it was thenceforth, with the village which had grown up around it, called New Chartres. The fort was occupied by the Illinois commandant, and, later, by a British garrison. In 1772, a great freshet in the Mississippi submerged the

bottom-lands between the river and fort, and undermined part of the walls; in consequence, the garrison left Fort Chartres, which was never thereafter occupied. It remained in fairly good preservation until early in the 19th century; but, when the tide of Eastern immigration spread over Illinois, the walls were torn down and used for building purposes.—See Wallace's *Illinois and Louisiana*, pp. 270, 313–318, for history and description of this fort.

57 (p. 233).—On the MS. of these extracts appears here the following note, apparently by Smith: "There are no annals from 1710 to 1719, among the papers I saw in the hands of Mr. Pyke, clerk to the Comm^n^ for the Jesuits Estates."

In regard to the capture of Port Royal, see vol. lxvi., *note* 32. The French commandant who surrendered that place was Daniel d'Auger de Subercase, an officer of the royal troops, who had come to Canada in 1687. After a varied military service along the St. Lawrence and in Newfoundland, he was appointed (1705) governor of Acadia. He defended his province in several attacks by the British, but was compelled on account of insufficient forces to yield in October, 1710. The garrison and officers were shipped to La Rochelle. The Acadian habitants submitted to the victors; and in 1713 the sovereignty of England was confirmed by the treaty of Utrecht.

The English envoy here mentioned was Philip Livingston, who was born at Albany, N. Y., in 1686; he was admitted to the bar in 1719. On other occasions also he was sent to Canada on diplomatic business; and he held numerous positions of responsibility and trust in public affairs, both provincial and intercolonial. He died at New York, in February, 1749.

58 (p. 233).—"Card money," here mentioned, was first issued in Canada in 1685, by the intendant Jacques de Meulles (vol. lxii., *note* 7). "The cards were common playing cards, each cut into four pieces, and each piece was stamped with the fleur-de-lis and a crown, and signed by the Governor, the intendant, and the clerk of the Treasury at Quebec. They were convertible into Bills of Exchange at a specified period." Various subsequent issues, of less primitive style, were made—this card money serving as a safe and convenient currency for about thirty years. In 1714, about 2,000,000 livres of this money were afloat in Canada, which then had a population of 20,000. This excess of currency caused its depreciation; moreover, the French treasury was depleted by extravagant expenditures and the cost of the wars of that time, so that it could not meet the demands of the Canadian government. At the time referred to in our text (1718), the card money had therefore become worthless. For a time, the colony was forced to depend upon the specie it

possessed; but this amount was so inadequate, notwithstanding the attempts of government to regulate its value, that a return to card money became necessary. A new issue was made,—by a decree of March 2, 1729,—which, while it was honestly administered, was safe and beneficial for the colony; but other issues were made, later, by the intendant Bigot, which he called "ordonnances," and which—as they had no specie foundation, and were arbitrarily and recklessly made—soon were discredited and worthless. At the time of the conquest, the State owed 80,000,000 livres; of these obligations 41,000,000 livres was due to Canadian creditors, of which sum 34,000,000 was in "ordonnances." Little of this large sum was realized by the holders of those claims. Much dispute arose over their liquidation, which was finally effected (March 29, 1766), but at an enormous reduction, by commissioners appointed by France and England.—See the following excellent monographs upon this subject: James Stevenson's "Card Money in Canada during the French Domination," in *Quebec Lit. and Hist. Soc. Trans.*, 1874–75, pp. 83–112; Edmond Lareau's "Monnaie de Cartes au Canada," in *Revue de Montreal*, vol. ii. (1878), pp. 433–438, 456–459; and Dionne's "Monnaie Canadienne sous le régime Français," in *Revue Canadienne*, vol. xxix. (1893), pp. 30–32, 72–83.

59 (p. 235).—At this point occurs the following note by the editor of *L'Abeille:* "The word *present* is evidently by the author of the extracts, and refers to the time at which he wrote—that is, the first years of the [19th] century."

The defenses of Quebec had been begun by Frontenac in 1691, and another effort to fortify the city was made (1702) by Callières. The work mentioned in our text was the result of Vaudreuil's earnest representations to the king that the safety of the entire colony was endangered by the weak condition of Quebec; his death (1725) appears to have caused its suspension. Beauharnais, after several unsuccessful attempts, finally secured the completion of the walls around the city, a work which was finished in May, 1749. This was done by Gaspard Chaussegros de Léry, a noted naval engineer. As stated in the *Journal*, his plans were accepted in place of those prepared by Jacques le Vasseur de Neré, a naval captain and engineer. Beaucourt, the colleague of the latter, was a son-in-law of Charles Aubert de la Chenaie (vol. xlviii., *note* 12); his full name was Josué Dubois de Berthelot, sieur de Beaucourt.

60 (p. 235).—Regarding St. Vallier and the General Hospital, see vol. lxiii., *note* 10.

Pierre François Xavier de Charlevoix was born at St. Quentin, France, Oct. 24, 1682, and became a Jesuit novice at Paris, when nearly sixteen years old. He remained there six years; then came

to Canada, and taught grammar at the college of Quebec during 1705–09. In the last-named year he returned to Paris, where he completed his priestly studies. In 1720, he again came to Canada, commissioned by the French government to seek a route to the Western Sea; his report of this journey, dated Jan. 20, 1723, made to the count de Toulouse, is kept in the colonial archives at Paris (vol. 16, c. 11, fol. 102). Returning via New Orleans, he reached France late in 1722. Soon thereafter, he became one of the editors of *Mémoires de Trévoux*, a monthly journal — bibliographical, historical, and scientific — published by the Jesuits from 1701 to 1762 (see Gosselin's account of it in his "Père de Bonnécamps," *Canad. Roy. Soc. Proc.*, 2nd ser., t. i., sec. 1, pp. 40, 41, *note* 2). In this and other literary labors he spent the rest of his life; he died at La Flèche, Feb. 1, 1761. He wrote numerous books — among them, histories of Japan, San Domingo, and Paraguay. The most notable of these works is his *Histoire de la Nouvelle France* (Paris, 1744), which we have often cited.

61 (p. 235).— The date here given should be Oct. 10, according to other and trustworthy authorities; it is probably an error by the original copyist.

62 (p. 237).— The Récollets obtained (May, 1681) a piece of land in Quebec,— "in a very inconvenient place," — writes La Barre two years later, "being in front of the Bishop's door and the parish church, and quite near the Jesuits' house; they have undertaken to build a regular Convent on it, though that is not expressed in the King's patents" (*N. Y. Colon. Docs.*, vol. ix., p. 210). In 1719, the members of this order numbered twelve; a year later, there were thirty-two; in 1734, the number had fallen to twenty-seven (*Ibid.*, pp. 896, 898, 1046). The names of these priests, and the year of their respective arrival in Canada, are given by Sulte in *Canad.-Fran.*, t. vi., pp. 86, 87; t. vii., pp. 73, 130 (reprinted from Tanguay's *Répertoire du clergé Canadien*). According to this authority, Canada had in 1760 twenty-eight Récollets, and in 1775 sixteen.

In *Cath. Hist. Researches*, January, 1886, p. 119, is the following note: "There are no Recollects in Canada now, writes a Jesuit Father from Montreal; the last, an old lay brother — Brother Louis — died forty years ago at Quebec. He survived the last of the priests, and supported himself making beads, etc."

63 (p. 237).— Regarding the Tournois affair, see *note* 5, *ante*. Cf. Smith's *Canada*, vol. i., p. 222. Hoquet, the successor of Tournois, is probably Joseph Huguet, a Jesuit, mentioned by Sulte (t. vii., p. 73, as cited in preceding note) as having come to Canada in 1736. He was still at the Sault St. Louis mission in 1774.

64 (p. 237).—A description of this vessel, and the official correspondence relating to her loss, appear in a paper by F. C. Würtele, in *Canad. Roy. Soc. Proc.*, 2nd ser., vol. iv., sec. 2, pp. 67–75. He states that the disaster occurred on Sept. 2, 1750. He also describes the destruction (in 1878–79) of the wreck, which had become a hindrance to navigation.

65 (p. 237).—On Smith's MS. is written, at this place, the following note: "Nothing [meaning, presumably, nothing of use for his history] from this to 1759 where the book ends."

66 (p. 245).—The Huron mission had been reëstablished, at Detroit, by La Richardie in 1728 *(note 4, ante)*. Elliott states (*Amer. Cath. Quart. Rev.*, 1898, p. 529) that "the funds requisite for the establishment of the Huron mission were supplied by the Government of France." It was located on the opposite shore from Fort Pontchartrain, at Pointe de Montreal (now Sandwich, Ont.); La Richardie chose that side of the strait in order to avoid conflict of ecclesiastical jurisdiction with the Récollets in charge at Detroit. Here were built the mission-house and the church: the latter stood until after the middle of the 19th century. The former edifice remained entire until the last decade of the century, when the original 40 feet of its length, built in 1728, was taken down; the remaining 50 feet, dating from 1743, is still in good condition, and is occupied as a dwelling. An excellent view of this old mission-house (as it appeared in 1886) is given in Hubbard's *Memorials of Half a Century;* and a sketch of it appeared in the Detroit *Sunday News* in connection with Elliott's translation of this document (March–April, 1891).

A farm was also maintained, in order to supply food for the mission; it was located on Bois Blanc Island (where some Hurons had a village) at the entrance to Lake Erie. About 1749, the Indian disturbances in that region *(note 47, ante)* compelled the Fathers to abandon this farm, and begin one at the Detroit mission. About 1736, the store and warehouse were established at the mission, under the charge of a lay brother, to attract the trade of the various Huron bands along the lake, and thus protect the savages from the dealings of unscrupulous fur-traders, and from the unrestricted use of intoxicating liquors. Much of the account-book concerns the transactions in this establishment—which necessarily involved many dealings with the French habitants of Detroit and vicinity, as well as with the Indians. A merchant at Montreal (René de Couagne) acted as agent and shipper for the store.

In 1744, Pierre Potier *(note 13, ante)* came to the mission, as assistant to La Richardie; the latter acted as superior until his age and infirmities compelled him to retire (1753 or 1754) to Quebec.

Potier then became superior of the Huron mission, which he conducted until its gradual extinction through the Indian wars prevalent during the period from the conquest of Canada to the War of the Revolution.— For more detailed information, see Elliott's historical sketches of this enterprise, in *U. S. Cath. Hist. Mag.*, vol. iv., and in *Amer. Cath. Quart. Rev., ut supra.*

Jean Cuillerier (born at Montreal, in 1670), married at the age of twenty-six Marie Catherine Trotier, one of whose family names was De Beaubien. Becoming a widow, she married (1714) a second husband, François Picoté de Belestre, an officer in the French troops. Going some years later to Detroit (where he died in 1729), his stepchildren accompanied him thither, and settled there; they were known by the surname Cuillerier de Beaubien, shortened finally to Beaubien. (See Denissen's *Navarre*, p. 290.) The Cuillerier signing this contract was probably the youngest son of Jean — Jean Baptiste; he was born in 1709, and in 1742 married Marie Anne Barrois, of Detroit. The eldest son, Antoine, was born in 1697; he married (1722) Angélique Girard, by whom he had four children. A grandson of Antoine, Jean Baptiste (born in 1789) went to Chicago in 1817, as agent for a trading company, and became one of the first settlers there.

Jean Cesire (Cecile) was born in 1698; in 1731 or 1732 he came to Detroit, with his family. He had married (1726) Marguerite Girard, by whom he had six children. He died in April, 1767, at Detroit.

67 (p. 245).— Pierre Roy, one of the first settlers of Detroit, came probably with Cadillac (1701). He married a Miami wife, Marguerite Ouabankikoué, by whom he had six children. The Roy mentioned in the text may have been Pierre, eldest son of the foregoing, born in 1706. One Joseph Roy also lived at Detroit, later; he married, in 1736, Madeleine Perthuis.

68 (p. 247).— Étienne Campeau, born in 1638, married (at Montreal, 1663) Catherine Paulo, by whom he had fifteen children; he died before 1721. From 1705 to 1708, several of this family settled at Detroit. Michel (born in 1667) married Jeanne Macé (Montreal, 1696), by whom he had six children; he died in 1737. Another son, Jacques (born in 1677), married (Montreal, 1699) Jeanne Cecile Catin; their children numbered nine. The eldest of these, Jean Louis, is the Louison mentioned by Potier; another son, Nicolas, is the Campeau (Campau) nicknamed "Niagara," from having been, when a child, dropped in the water by a voyageur at the Niagara portage.— See sketch of this family, carried down to middle of the 19th century, in Hamlin's *Legends of Le Détroit* (Detroit, 1884), pp. 275–280.

The D'Agneaux (Daniaux) mentioned here was probably Jean,

son of Michel Dagneau, sieur de Douville, a French officer stationed at and near Montreal. Jean (born 1694) married Marie Elisabeth Raimbault, by whom he had two children; they resided at Detroit after 1730, but he died at Montreal in 1751. Another son, Louis Césaire (born 1734), a colonel in the army, came with his family to Detroit in 1749 or 1750; he died there in 1767.

Robert Navarre, a native of Brittany (born 1709), came to Detroit in 1730, as subintendant and royal notary at that post. Four years later, he married Marie Lootman *dit* Barrois, by whom he had nine children. He died at Detroit, in 1791.

Barrois was one of the names of a prominent Detroit family, which originated with Willibrord Lootman (or Lothman) *dit* Barrois. Denissen (*Navarre*, p. 11) says that it is he who was sent to Canada in 1665 as general agent of the Company of the West Indies (vol. I. of this series, *note* 18); but Sulte (*Canad.-Fran.*, t. iv., p. 42) says that the agent's name was Mille Claude. Denissen says that François Barrois, who settled at Detroit, was a son of the agent; Tanguay says that he was a son of Antoine Barrois, whose father was Jean, a surgeon in a village of Berri, France. François (born 1676?) married at Montreal (1717) Marie Anne Sauvage, and soon afterward settled at Detroit, where his eight children were born; one of these married Navarre *(ut supra)*. The name of this family is a good illustration of the confusion and actual changes which are encountered in the records of French-Canadian families — changes well explained by Denissen in Burton's *Cadillac's Village*, pp. 41–43. The Lootman family, migrating from Holland to the province of Berri, received the sobriquet *le Berrois* (corrupted to Barrois). Removing to Canada, Lootman was usually dropped; but it appears again in the Detroit branch as Lothman, but in various combinations — Lothman *dit* Barrois (corrupted to *de* Barrois), and Barrois-Lothman.

69 (p. 249). — Jean Baptiste Gouyou (Goyau), the son of a French soldier, was born at Montreal in 1688. In 1720 he married Marie Deguire-Larose, at Detroit, where he became a permanent settler. By this marriage he had eight children, and by a second, two more. The date of his death is not recorded.

70 (p. 249). — It is a custom, in the Roman Catholic church, that prayers, for both the living and the souls of the departed, are offered at the celebration of mass, for such intentions as the faithful may indicate to the officiating priest. For every mass offered for such intentions, an offering in money is made to the priest. At the time of this document, the usual amount of the offering was one livre for each mass. The minimum amount at the present time, in Canada, is 50 cents, with a few exceptions; the regulations of the

diocese of Detroit allow a dollar for this service.—See Elliott's article regarding Potier's *Livre de Compte*, in *U. S. Cath. Hist. Mag.*, vol. iv., p. 161.

71 (p. 249).—Jean Baptiste Chapoton, a surgeon in the French army (born in 1684), was sent to the Detroit post (about 1718) as surgeon for its garrison. In July, 1720, he married Marie Madeleine Estène, then but thirteen years old, by whom he had twenty-two children. He retired from the army several years before the English conquest, and settled on an estate that had been granted to him; his death occurred in November, 1760.

72 (p. 249).—Joseph Douaire de Bondy, son of a Montreal merchant (born in 1700), came to Montreal about 1730. Two years later, he married Anne Cecile, daughter of Jacques Campeau *(note* 68, *ante)*, by whom he had seven children; he died at the age of sixty years.

73 (p. 251).—Destaillis was the surname of a branch of the Deneau (Deniau) family, settled at Montreal and in its vicinity. We have no data for the identification of the person named in the text.

Vital Caron, born in 1702, and descended from one of Canada's early immigrants, came to Detroit (according to Burton) in 1707. In 1735, he married Madeleine Pruneau, by whom he had seven children; he died in April, 1747.

Pierre Méloche, born in 1701 at Montreal, married (1729) Jeanne, sister of Vital Caron, and came at once to Detroit; they had twelve children. Méloche had a sawmill on the south side of the strait, but his dwelling was on the north side. He died at Detroit, in 1760. He was an intimate friend of Pontiac, whose headquarters in 1763 were at the Méloche house.

Nicolas François Janis, born at Quebec, in 1720, a master-mason by trade, settled at Detroit. In 1745, he married Thérèse (daughter of Pierre) Méloche, then thirteen years old, by whom he had eight children. The date of his death is not recorded.

"Father Bon" is a familiar allusion to the Récollet priest then in charge of St. Anne's church at Detroit, Louis Marie Bonaventure Carpentier. He ministered therein from 1738 to 1754; recalled to Quebec, he spent twenty-two years more in missionary work there and in neighboring places, and died in 1778.—For history of St. Anne's church, see Elliott's "Récollets at Detroit," in *Amer. Cath. Quart. Rev.*, vol. xxiii., pp. 759–778; and Farmer's *Detroit*, pp. 527–536.

Much valuable information regarding the Detroit habitants named in this document will be found in Tanguay's *Dict. Généalogique*, Burton's *Cadillac's Village* and *In the Footsteps of Cadillac*, and

Hamlin's *Legends of le Détroit*. See also Farmer and Elliott, *ut supra*.

74 (p. 253).—De Couagne was the name of a wealthy mercantile family at Montreal; its founder, Charles (born in 1651, near Bourges, France), lived there from 1680 until his death in 1706. His son René is the one referred to in our text; he was born in 1690. In 1716 he married Louise Pothier, by whom he had thirteen children. The date of his death is not recorded, but it was not earlier than 1750.

There were two St. Martins at Detroit in its early days. One was Jacques Baudry *dit* Desbuttes, *dit* St. Martin, official interpreter for the Hurons at Detroit; he was born at Quebec (the son of Jean Baudry, an armorer), in 1733. Coming to Detroit in early youth, he married (1760) Marie Anne, daughter of Robert Navarre; he died there in 1768. His brother Joseph Marie, eight years older, was married at Detroit (1757) to Madeleine Paillé, and died there in 1778. Hamlin's *Legends of le Détroit* regards these men as grandsons of Antoine Adhémar de St. Martin, a royal notary of Montreal in the time of Frontenac; but this opinion is not born out by the researches of Tanguay. A niece of Jacques Baudry, Geneviève Jadot, became the mother of Prof. Charles Anthon, the noted classical scholar.

75 (p. 259).—Paul Joseph le Moyne (born 1701), chevalier de Longueuil, was, like most other men of his house, distinguished in the military records of Canada. He was commandant at Detroit during 1743–47, and later was governor of Three Rivers. In 1728, he married Marie Geneviève de Joybert, by whom he had eleven children. After the conquest of Canada he left the country, and spent the rest of his life in France, dying at Tours in 1778.

76 (p. 265).—Reference is here made to the old Huron village near Fort Pontchartrain, which they had recently abandoned in order to live near La Richardie's mission.

77 (p. 265).—Charles and Pierre Chesne (Chêne), of Montreal, came to Detroit at an early date. Charles (born 1694) married, in 1722, Catherine Sauvage, by whom he had thirteen children; the date of his death is not recorded. Pierre (*dit* La Butte) was born in 1698; at the age of thirty years he married (at Fort St. Philippe, the Miami post) Marie Madeleine, daughter of Pierre Roy, by whom he had one son, and who died in 1732; four years later, he married Louise Barrois. Pierre was a merchant, and also an Indian interpreter; he died in 1774.

Jacques Godet (Godé), born in 1699, of a Montreal family, became a merchant at Detroit, where he married (1743) Marie Louise,

daughter of St. Martin *(note* 74, *ante);* he had by her eight children. He died in 1760.

Hyacinthe Réaume, of Montreal (born 1704), came to Detroit at some time in 1731–33. In 1727, he married Agathe de Lacelle, by whom he had fourteen children; he died at Detroit, at the age of seventy years. His younger brother Pierre also settled in that town, and became the head of a large family, dying in 1766.

78 (p. 273).—Regarding the name of Beaubien, see *note* 66, *ante.*

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